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ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1922.

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PART I.

OFFICE ROUTINE.

During the year 1921–22 for which the subjoined report is submitted to Government, I continued to hold the post of the Assistant Archæological Superintendent for Epigraphy, sub. *pro tem.* to which I was appointed on 29th July 1920. Mr. K. V. Subrahmanya Ayyar, B.A., the permanent senior Assistant of this office, who was deputed to Foreign Service in Travancore in 1919 was appointed Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill (The Nilgiris), with effect from 22nd February 1922. Mr. K. Krishna Ayyangar, B.A., who had held the post of the Kanarese Epigraphical Student on probation from 10th May 1920 resigned his post on 30th June 1921 and Mr. N. Lakshminarayana Rao, M.A., a graduate of the Mysore University was appointed probationary Kanarese Epigraphical Student and joined duty on 11th August 1921.

2. The temporary establishment for publication sanctioned till 1st July 1921 in G.O. No. 790, Home (Education), dated 8th July 1920, was renewed for one more year in G.O. No. 599, Finance, dated 10th June 1921. The Government having decided that in future the publication of the new series of *South-Indian Inscriptions* (Texts) should be carried on in the office of the Government Epigraphist for India, this establishment which was expected to be disbanded on the termination of this period, viz., on the 30th June 1922 has been retained pending final orders of the Government.

3. The Collection Assistant, Mr. A. S. Ramanatha Ayyar, went on privilege leave for eight weeks from 21st July 1921. Mr. N. Lakshminarayana Rao, the Kanarese Epigraphical Student, was absent on leave on loss of pay for 15 days from 6th November 1921. The permanent clerk, Mr. G. V. Rangarajayya, had privilege leave for one month from 1st November 1921 and has been granted furlough for eight months from 1st December 1921. Mr. Visvanatha Ayyar, the photographer, had privilege leave for three months from 13th October 1921. Mr. P. V. Jagadisa Ayyar, Tamil Reader in the temporary establishment, was granted privilege leave for 30 days from 30th January 1922 and Mr. Vijayaraghava Achariyar, Pandit of this establishment, had similar leave for three weeks from 1st December 1921.

THE ASSISTANT SUPERINTENDENT'S TOUR.

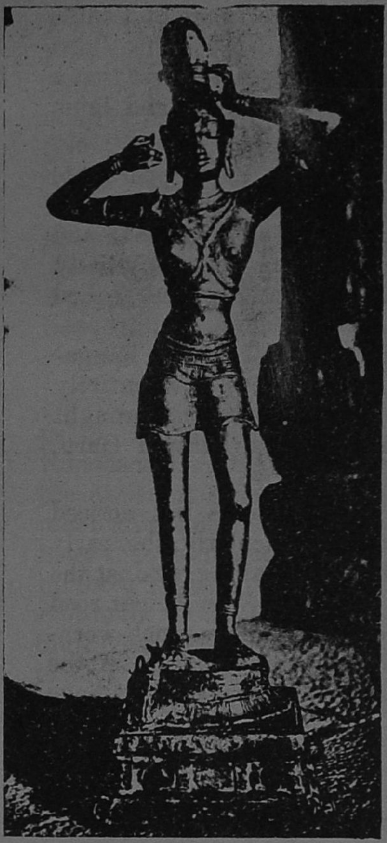
4. I left Madras on 11th May 1921 accompanied by Mr. G. V. Srinivasa Rao, the Junior Assistant, for examining in original, certain inscriptions for publication, in Tanjore, Madura and Trichinopoly districts and returned to Madras on 9th June 1921. Then I proceeded on 11th June 1921 to Dharmapuri in the Salem district, whither also Mr. G. V. Srinivasa Rao followed me, for examining some inscriptions for publication and returned to Madras on 13th June 1921. From 24th July 1921 to 9th August 1921, I was engaged on similar work in certain villages in the South Arcot district. On 30th August 1921, accompanied by my Senior Assistant, Mr. C. R. Krishnamacharlu, I proceeded to Siddāpura to obtain fresh estampages of the Aśōka inscriptions of this place and the neighbouring Jaṭiṅga Rāmēśvara hill for being re-edited by Prof. Hultzsch, at the request of the Government Epigraphist for India—vide G.O. No. 548, Finance, dated 27th May 1921. I returned to headquarters on 14th September 1921 and on 16th September 1921 left Madras for Chicacole Road with my Senior Assistant to examine the ruins of the old fort called Dantavakrapukōṭa within a few miles from Chicacole Road Railway Station, to make a report on the ruins at the request of the Government of Madras [Memorandum No. 407/21-1, Finance (Separate Revenue), dated 20th August 1921]. The report on the antiquities of the place submitted to the Government with my letter No. 701, dated 5th October 1921, runs as follows:—

(1) The site of this ancient fort was examined by me and my Assistant, Mr. C. R. Krishnamacharlu on 18th September 1921. The remains of the fort consist only of a rampart wall about thirty feet high and fifty feet deep at the bottom, on the average. It is said by the local people that originally there were only four main gateways of the fort, though we find now some extra openings in the rampart here

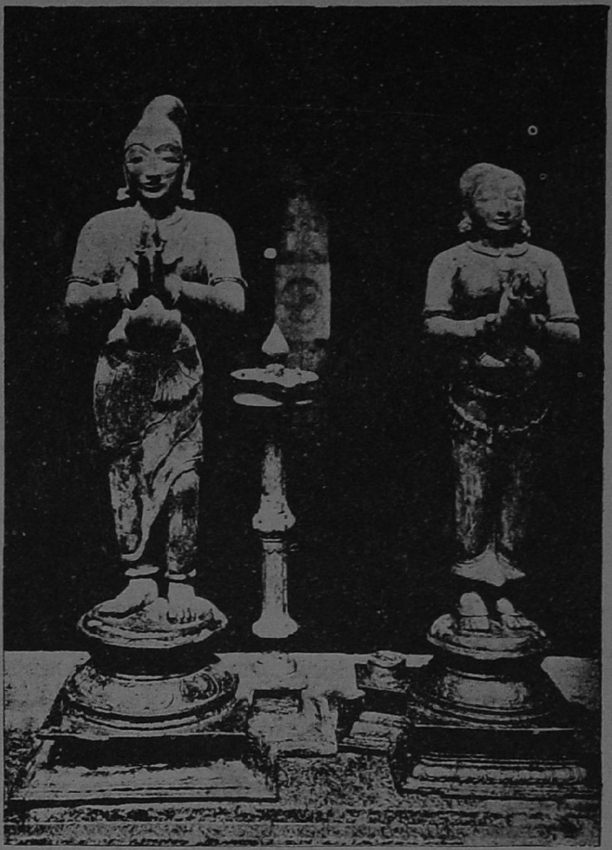
and there. The fort wall is about three miles in circumference. The rampart is entirely made of earth; no stone used in its construction is seen now. In the south of this enclosure, which is almost circular, near the village Munagavalasa close to which the fort is situated, I have found some images of red sand-stone. The most noteworthy among these is the huge broken image of the deity called Kōṭa-Durgā *alias* Sāmālamma (No. 700 of Appendix D) which may be about 500 years old and the image of Mahishāsuramardinī. There are also one or two *vīrakals* (hero-stones) belonging to a later period. The whole group has been photographed (No. 699 of Appendix D). The Durgā image is said to have been broken into pieces by the fall, a few years ago, of the huge *aśvattha* (pipal) tree, at the foot of which it had been set up. The chief notable feature of this image is the three skulls, exhibited in the front portion of its head-gear, one being in the centre and the other two flanking it on either side near the right and left ears. The arms and the trunk of the image are severed from the head and parts of these are also missing. The pedestal with the legs of the image which must have rested on it is also missing. Further examination of this spot may bring into view this and any other images that may lie buried under-ground. The villagers report that some years ago the rampart was much higher than it is now. Photographs of the western gate which is the main entrance of the fort have been taken (Nos. 695 to 697 of Appendix D). The entire site of the fort area is strewn with pieces of brick and pottery. The ground here is undulating and towards the centre it reaches the present height of the fort wall.

5. I examined, on this occasion, also the hill called Pāṇḍavulamiṭṭa lying near this village. This monument is noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I, page 9, against Purushōttapuram. It is close to the road passing from Chicacole Road railway station to Munagavalasa, being about half-way between the two places. I noticed here three dolmens of pretty good size, of which I have secured photographs (Nos. 702 and 703 of Appendix D). Besides these, there is a small dolmen with roof not more than a foot high from the surface rock. There is also another dolmen the top-slab of which has come down at one end, while the other rests on the stone originally set up to support it. Near these dolmens are found some holes dug into the surface hill-rock which vary in depth and diameter from 3 to 6 inches. The purpose of these holes is not clear. Probably grain was pounded in them. At the end of the hill towards the roadside is a cavern of no great dimensions. It is formed by a broad crevice between two sections of the hill-rock. That this was used as a habitation appears from the broad grooves made in the rock at the bottom along the front of the cavern to conduct the water flowing down from the roof and the adjoining rock towards the proper left and the front of the cavern. The edge of the roof-rock is cut in so as to prevent rain water from trickling down into the interior of the cavern. Some steps are cut in the adjoining rock close by on its proper left to facilitate access to the top of the hill from the cavern. In these respects it resembles some of the caverns of the Madura and Tinnevelly districts wherein beds and Brāhmī inscriptions have been discovered. But no traces of writing or beds are found here or in the vicinity. Mr. Sewell does not notice these dolmens in his *Lists of Antiquities*.

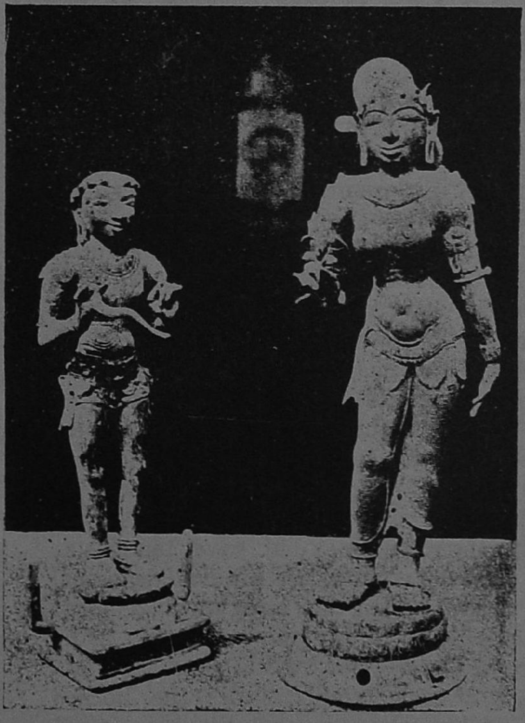
6. Mr. Sewell in his introduction to the Ganjam district on page 2 of *Lists of Antiquities*, Vol. I, remarks: "No Buddhist or Jaina images are at present known to exist except the Aśōka rock inscriptions at Jaugaḍa; but it seems natural to expect that some will be traced hereafter." True to Mr. Sewell's expectations I noticed some Jaina monuments in this district. My predecessor Rao Bahadur H. Krishna Sastri had brought to the notice of the Archæological Superintendent in 1919 the existence of the Buddhist *stūpa* at Sālihuṇḍam in this district. On the south side of the hill at Sailāḍa, a village about two miles from the Chicacole Road railway station, is a natural cavern containing a standing Jaina image. The cavern is now called the temple of Saṅgamēśvara, a *liṅga* under the name being now worshipped here. A modern temple has also been recently raised in the front portion of the cavern. Outside the cavern are two seated Jaina images, one on the proper right and the other on the left. The latter is damaged and worn out. Photographs have been taken of the standing image in the interior of the cavern and of the well-preserved seated image on the proper right of it (Nos. 705 and 706 of Appendix D). No inscription is found here. While at Mandasa, the seat of the Zamindari of that



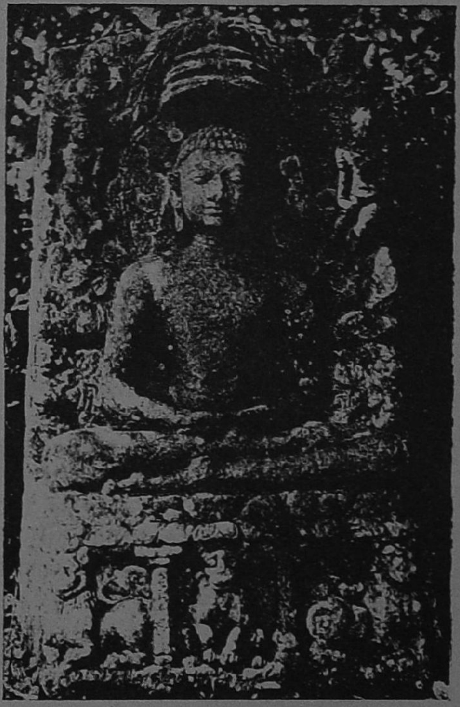
1. Bronze image of Kaṇṇappa-Nāyaṉār, Kāḷahasti
(No. 723 of Appendix D).



2. Bronze images of a man and woman with a lamp beside them, Kāḷahasti
(No. 725 of Appendix D).



3. Two bronze images with inscriptions, Kāḷahasti
(No. 724 of Appendix D).



4. Jaina image, Sailāḍa
(No. 706 of Appendix D).

name in this district, some years back, I noticed a huge seated image of a Jaina *Tīrthaṅkara* close to the flight of steps of the tank in the village. This Jaina image too is not mentioned in Mr. Sewell's *Lists.* These instances suggest that a closer examination of the district may bring to light some more Buddhist and Jaina monuments.

7. On 13th August 1921, I left for Nellore to examine the copper-plate inscription fixed into the monolithic pillar set up on a platform near the park at Stonehousepet. The inscription which is in Telugu verse is dated in A.D. 1843 and mentions the fact of the quarter now called Stonehousepet having been originally planned and founded by the then Collector, Mr. Stonehouse, and a tank called Raṅgapushkariṇī, having been constructed by his Head Sheristadar, Madhvapati Purushōttama Pantulu, dedicating it to the god 'Talpagiri Raṅganātha' at Raṅganāyakulapēṭa, another popular suburb of the town. The tank has now entirely disappeared and a park has been raised on the spot. This monument was brought to the notice of the department by M.R.Ry. O. Venkatarangayya Pantulu Garu, B.A., B.L., District Court Vakil, Nellore.

On this occasion here again, I noticed some early monuments not noticed hitherto by the department. Among these is to be noted particularly the early sculpture, in relief, of an elephant with a rider on it, kept leaning against the basement of the rest-house called Gausāsatram near the junction of the Anicut road and the Railway Station road. Near the front legs of the elephant is a much-worn-out inscription in Telugu characters of about the 7th century A.D. This is the earliest known record at Nellore. Messrs. Butterworth and Venugopaul Chetty have not noticed it in their volumes of *Nellore Inscriptions*. Close to this is another sculpture of a cavalier riding on his horse. This is not as old as the elephant sculpture and bears no inscription.

Near the old bungalow to the east of the Veṅkaṭagiri Rajah's College is a half-buried standing image in black stone of a Jaina *Tīrthaṅkara* with serpent hoods over his head. This is probably Pārśvanātha. There is also another seated image of a Jaina teacher in the Nṛisiṁhasvāmin temple in the Damḍuvāri street. The discovery of the said Jaina images at Nellore brings to light the fact of Jaina associations with Nellore, which is not suggested by Mr. Sewell's notice of the place in his *Lists of Antiquities*.

8. In connexion with the publication work, again, I left Madras on 15th October 1921 and visiting Madhurāntakam, Conjeeveram and Kāḷahasti returned to Madras on 25th October 1921. Leaving Madras on 13th December 1921 I proceeded to Tanjore, Puḷḷamaṅgalam and Śūlamaṅgalam in the Tanjore district accompanied by my photographer in connexion with the collection work and returned to Madras on 21st December 1921. From 11th February 1922 to 17th February 1922 I was engaged in examining the inscriptions at Kāḷahasti and Śrīperumbūdūr. At the former place I noticed, in the Kāḷahastīśvara temple, a number of inscribed stones badly misplaced in the recent renovation. Two early votive bronze images with inscriptions of about the 13th century A.D. were found by me in the store-room of the temple. They refer to the time of Rājēndra-Chōḷa and Kulōttuṅga-Chōḷa (III). These have been photographed as Nos. 724 and 725 of Appendix D and are shown in Plate I. The costumes and the iconography of the images may throw some light on the life and art of this period. Here I noticed also two images of the popular Śaiva devotee Kaṇṇappa, one in stone and the other in bronze. The latter place, viz., Śrīperumbūdūr, was visited in connexion with a report required by the Archæological Superintendent as to the advisability of conserving the temple. From an epigraphical point of view I do not think that the temple requires any protection by Government. From 1st March 1922 to 14th March 1922 I was touring in the Nellore district to inspect and copy the inscriptions in the rock-cut cave temples at Bhairavakoṇḍa, discovered and reported upon by Mr. Longhurst in his Archæological Report for 1921, pages 29 f. I agree with most of what Mr. Longhurst remarks about these early temples. But all of the *dvārapālas* in these temples do not, as he observes, bear horned crowns, as a rule. Careful observation would reveal the fact that only the proper left *dvārapāla* in the case of each temple, bears the horned crown, while the proper right *dvārapāla* bears no horns but only wig-like hair reaching down to the ear on either side in two sections parted in the centre of the head.

I am of opinion that the horned *dvārapāla* is *Nandi* who is known to have been the gate-keeper of the god Śiva. He is also known by the name Śriṅgī (i.e., one who has horns). The other *dvārapāla* figure probably represents Bhṛiṅgi, who is another favoured attendant of Śiva and always associated with Nandi. An inscription (No. 266 of Appendix C) in archaic characters on a small rock-cut *liṅga* shrine here describes it as Śrī Dāmōdarēśvarambu. This shrine was probably named after king Dāmōdaravarman of the Ānanda-*gōtra*, whose copper-plate grant to Brahmans discovered in the northern part of the Nellore district has been noticed in the *Annual Report* for 1920 (p. 95). Seventeen inscriptions (Nos. 265 to 281 of Appendix C) were copied by me in these temples and most of these were read from the stone. This probably accounts for the few variations in their readings from those given in the report of the Superintendent which are based on estampages only.

9. Leaving Nellore on 15th March 1922, I proceeded to Jeypore in the Vizagapatam Agency to examine the inscriptions reported to exist at Umarkote and Koṇḍakambēru by Messrs. Burrows, the late Forest Officer of Jeypore, and Butler, the Assistant Agency Commissioner, in the year 1919. The want of proper communication and the dangerous nature of the wild agency tracts obliged me to take more than ordinary time for touring in these parts. Among the inscriptions copied in these parts, the Sanskrit inscription in archaic Telugu characters (No. 283 of Appendix C) belonging to the son of king Bhavadatta of the race of Nala on a slab at the Poḍāgaḍa hill near the village Bhaṇḍārigūḍa in the Nowrangapur taluk belongs to about the 5th century A.D. and is the earliest record in the Jeypore Agency hitherto brought to light. I returned to Madras on the 1st of May 1922. The Senior Assistant Mr. C. R. Krishnamacharlu accompanied me in my tours in the Nellore district and Jeypore Agency.

TOURS OF THE ESTABLISHMENT.

10. In addition to the above-noted tours undertaken with me, the Senior Assistant Mr. Krishnamacharlu left Madras on 13th October 1921 for Mangalore and returned to Madras on 28th November 1921 having finished the *in situ* examination for publication of the inscriptions at Bārakūr and a few other places in the South Kanara district. During this period he took fresh estampages for publication of ten inscriptions already noticed, read from the original stone 46 inscriptions and copied for the same purpose 29 new inscriptions of which 20 were unearthed at Bārakūr under his supervision. At Kadri, a quarter of Mangalore, he observed on the hill containing the Jogiyarasu-*maṭha*, some rock-cut cave shrines. These are entirely void of sculpture or inscriptions. This makes it difficult to determine their date and history. Their design is like that of uni-cellar temples with a covered passage corresponding to the *ardhamandapa* of the modern temples in front of it. He left Madras again on 10th December 1921 for Penukoṇḍa and Gooty in connexion with the publication work. At the former place he read from the original 21 inscriptions already registered, and copied and read from the stone 5 new inscriptions for publication. At Gooty he made *in situ* examination of 8 inscriptions already registered by the department and copied and read on the spot 6 new inscriptions. During these tours Mr. Krishnamacharlu was accompanied by the Telugu-Kannada reader Mr. T. T. Sharman. On the 12th January 1922, Mr. Krishnamacharlu proceeded to Dendulūru and Peda-Vēgi in the Kistna district to check from the original and recopy the inscriptions of these places for publication. At Dendulūru he copied a new inscription of the 13th century A.D. on a pillar reported by the villagers to have been discovered a few years back but subsequent to the last visit of the departmental officers to the village, in a raised mound in the vicinity of the village. The mound is very extensive. It is without doubt the site of an old city. The place is mentioned under the name Lenduḷūra in a copper-plate grant of about the 6th century A.D., belonging to the Vishṇukuṇḍi king Vikramēndravarman (*Ep. Ind.* Vol. IV, p. 193). The mound, therefore, if not already conserved, deserves to be conserved now so as to enable the Archæological department to carry on excavations at some future date. It is desirable that in such cases, the discovery of Archæological and Epigraphical monuments is brought to the notice of this department by the local officers. During this tour Mr. Krishnamacharlu was accompanied by

Mr. Sadhu Subrahmanya Sastri, B.A., the nominee of the Mahant of Tirupati whose deputation to this office to undergo training in Epigraphy was sanctioned in G.O. No. 610, Finance, dated 14th June 1921.

11. Mr. G. V. Srinivasa Rao, the Junior Assistant, did not go on independent tours besides accompanying the Assistant Superintendent to the southern districts in connexion with publication work. When I visited Tirukkōyilūr, Tiruvadi, Tiruvāmāttūr and Tiruveṇṇainallūr to check the inscriptions already copied, for publication, I found out that a very large number of records in all these places were still left uncopied. I deputed, therefore, my Collection Assistant Mr. A. S. Ramanatha Ayyar to copy them all in his collection tour. He was entirely occupied with the copying of inscriptions for this report, though in a few cases he read from stone some records under publication. Visiting Adhamaṉkōṭṭai in the Salem district after leaving Madras on 28th September 1921 he proceeded to Tirukkōyilūr in the South Arcot district on 30th September 1921 where he worked till 10th October 1921. Then he examined and copied the inscriptions at Tiruvadi and a few other villages in the same district and Nīḍūr and certain other places in the Tanjore district noticed in the list subjoined towards the end of this section. After finishing work at these places which required urgent and immediate attention, Mr. Ramanatha Ayyar undertook the epigraphical survey of the villages of the Conjeeveram taluk noted in the said list. Mr. Ramanatha Ayyar's entire collection amounts to 373 inscriptions for the year.

Among the places visited by him one or two deserve special mention. Tiruvadi which is said to be one of the eight *Vīraṭṭānas*, favourite to Śiva and popular among his devotees in the south, contains an eight-faced *liṅga* of the later Pallava type. One of the inscriptions here contains Tamil verses relating to the charities of Toṇḍaiyarkōṉ (king of the Pallavas). The characters belong to the 13th century A.D. The place is also famous as the spot where the Tamil saint Appar was blessed with divine grace. Here is a fine image of the saint whose festivals are celebrated periodically. Tiruveṇṇainallūr is reputed in tradition as the place where the great Tamil epic-poet Kamban (also called Kamba-nāḍāḻvār) flourished under the patronage of a certain Śaḍaiyappa-Vaḷḷal. The place is also sung in the *Dēvāram* by Saint Sundaramūrti whose images are worshipped here.

12. The Tamil Epigraphical Student Mr. V. Venkatasubba Ayyar finished in this year the rest of the villagewar survey of the Gudiyattam taluk in the North Arcot district left over last year, during the period 29th September 1921 to 4th November 1921. Then he proceeded to the village Takkōlam (same district) where some inscriptions were left uncopied previously, and having worked there from 5th November 1921 to 22nd November 1921, proceeded to Āttūr in the Chingleput taluk where he worked till 30th November 1921. He then returned to headquarters in connexion with urgent office work and again left Madras for Madura on 19th December 1921. Here he could not do much work, as the peon, Palani Mudaliyar, who had accompanied him fell ill suddenly and died in the local municipal hospital after a week's illness. He then returned to Madras on 31st December 1921. On 21st January 1922 he left for Kāḷahasti to finish the copying of inscriptions in the local Kāḷahastīśvara temple which had been pending for a long time. Most of the valuable inscriptions in the temple have been collected during the year. Mr. Venkatasubba Ayyar finished his work at Kāḷahasti on 16th February 1922 and from there he accompanied me to Śrīperumbūdūr where he was engaged from 17th February 1922 to 27th March 1922. He returned to Madras on 28th March 1922. His entire collection for the year numbers 241 inscriptions.

13. The Telugu Assistant, Mr. A. Rangaswami Sarasvati, left Madras on 11th November 1921 for Chicacole to examine the inscriptions at the neighbouring village Gujarātipēṭa. Here he copied one inscription which being in Oriya was forwarded to Sriman Tarini Charan Rath Mahasayo, B.A., District Munsif, Chodavaram (Vizagapatam district), for being read. This has been noticed in No. 288 of 1922 of Appendix C. Mr. Sarasvati then returned to Bapatla on 24th November 1921 and began the work of the villagewar survey of the Bapatla taluk (Guntūr district) which he carried on till 9th February 1922 with a brief interval from 25th January 1922 to 5th February 1922 during which time he went to Calcutta to attend the Second Oriental Conference. Mr. Sarasvati could not complete the epigraphical survey of the taluk. He visited only 47 villages and then proceeded to the village Sūravaram in the Gannavaram taluk, Kistna district, where he copied 5 inscriptions and returned to headquarters on the 13th February 1922. He collected on the

whole 29 inscriptions of which 23 have been reserved for inclusion in the next report. Mr. Sarasvati reports that at Pachchala-Tāḍiparṟu, a village in the Bapatla taluk, is a mound said to contain Buddhist ruins. This place is not mentioned in the list of conserved monuments. The Archæological Superintendent will be addressed separately regarding the place.

14. The probationary Kanarese Epigraphical Student Mr. Lakshminarayana Rao, after working with Mr. Venkatasubba Ayyar in the Gudiyattam taluk from 13th October 1921 till the first week of November 1921, went on leave without allowances for a fortnight and then proceeded to Madanapalle on 25th November 1921 to conduct the villagewar epigraphical survey of the taluk. He finished this work by 8th March 1922 and returned to headquarters. During this period he visited 197 villages including hamlets and copied 59 stone inscriptions He secured also one copper-plate inscription of the Vijayanagara king Veṅkaṭa I. His collection includes some early Vaidumba records of about the 7th and 8th centuries A.D. These have been reserved for examination during the next year. As was expected the taluk has yielded some archaic inscriptions on hero-stones which may be, broadly speaking, said to belong to the period 7th to 9th centuries A.D. Some of these bear very interesting representations of battles and fights.

THE YEAR'S WORK.

Publication.

15. During the year under report 93 pages and 638 pages of additional matter respectively for *South-Indian Inscriptions* Vols. V and VI, have been sent to the Press (in addition to the 3,050 pages previously sent for *South-Indian Inscriptions*, Vol. VI, as mentioned in paragraph 11 of my Report for 1921) and 2,596 pages of manuscript have been sent to the Press for Vol. VII of the series. On the whole 3,327 pages of manuscript have been sent to the Press during the year. The further preparation of the volumes already with the Press having been taken over by the Government Epigraphist for India, the proofs and impressions relating to *South-Indian Inscriptions*, Vol. IV, have been sent to him and the other connected material will be transferred to his office when called upon to do so. In this connexion, I may mention that about 40 Oriya inscriptions copied at Simhāchalam by Rao Bahadur H. Krishna Sastri in 1920 and sent to M.R.Ry. G. Ramadas Pantulu Garu, B.A., Headmaster, Board High School, Jeypore, have been read by the gentleman for this office and their manuscripts have also been sent to the Press for inclusion in *South-Indian Inscriptions*, Vol. V.

Collection.

16. The tours of the Assistant Archæological Superintendent for Epigraphy and the establishment during the year have resulted in a collection of 808 inscriptions, of which 665 inscriptions have been reviewed in this report, and of the remaining 143 inscriptions 82 have been reserved for examination next year, while the 61 new inscriptions copied for immediate publication are included in Vol. VII of *South-Indian Inscriptions* (Texts). The year has not been lucky in getting any specially valuable copper-plate records of the early South-Indian dynasties. The record of the early Eastern Chāḷukya king Indravarman commonly called Indrabhaṭṭāraka (No. 2 of Appendix A) is specially noteworthy since it proves that this king who ruled only for a few days did ascend the throne. A few other records (Nos. 4, 5, 6, 7 and 8 of Appendix A) that have come from the South Kanara district throw some light on the political situation of the western coast in the beginning of the 16th century A.D., so far as it relates to the status and mutual relationship of the petty local chiefs. Another record belonging to the Vijayanagara king Veṅkaṭa I (No. 9 of Appendix A) registers grant of some lands made by the king for certain festivals connected with the temple on the Tirumalai hill.

17. At the request of the Archæological Superintendent Mr. Longhurst and the Director-General of Archæology a note was furnished during the year to the Reverend Father H. Hosten, of the St. Joseph's College, Darjeeling, on the antiquity of Mailāpūr gleaned from South-Indian Inscriptions and Literature. The Honorary Secretary of the Sarfoji Palace Library at Tanjore sent me a hand-copy of an inscription in northern characters of the early Christian centuries. On examination this was found to be a sketch of the inscription of the Maukhari king Anantavarman, son of Śārdūlavarman, engraved in the cave temple at Barābar Hill near Gaya in the Bengal Presidency and published by Dr. Fleet in *Corpus Inscriptionum Indicarum*, Vol. III, No. 48. The sketch was probably made and found its way into the library during the stay of the veteran scholar and epigraphist, the late Dr. Burnell at Tanjore.

18. In accordance with the opinion of the Government that conservation proposals should be submitted to Government separately and not in administration reports expressed in their review of my Report for 1921, the section has been omitted from this report.

19. Appendices B and C, as already noted, contain the inscriptions reviewed in this report. The 50 photographs taken during the year are given in Appendix D. Appendix E contains the calculations of the dates made for some inscriptions with the help of Diwan Bahadur Swamikannu Pillai's *Ephemeris* and also his calculations for dates of some important inscriptions collected in 1911, but not verified before.

The year has been one full of heavy work both in the Collection and Publication branches. In getting through this and for the timely submission of my Report which was unavoidably taken up later than usual, I have had very willing co-operation from my several assistants.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Superintendent for Epigraphy, Madras, during 1921–22.

Expenditure.

	RS.	A.	P.
Assistant Superintendent	5,009	10	11
Establishment (including the temporary additions to pay) ..	16,625	5	9
Travelling allowance	4,667	9	6
Contingencies	6,749	10	4
Total ..	33,352	4	6

Receipts.

Garden produce	20	0	0
Grazing fees	8	0	0
Sale of photographs	3	0	0
Total ..	31	0	0

21. Return of stores of the Epigraphical Branch of the Archæological Department, Madras, for the year ending 31st March 1922.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920–21.		Total of (2) and (3).		Written off during 1920–21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphrams, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3–14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

22. Stone inscriptions copied at the following places are registered in Appendices B and C:—

I. *North Arcot district.*—* 6 villages of the Gudiyattam taluk (Nos. 199 to 242 of Appendix B) and Takkōlam (Nos. 243 to 277 of Appendix B) (*Arkonam*).

II. *South Arcot district.*—Tirukkōyilūr, (Nos. 308 to 358 of Appendix B) Tiruvadi, (Nos. 359 to 422 of Appendix B), Tiruveṇṇainallūr, (Nos. 423 to 512 of Appendix B) and Êmappērūr (Nos. 513 to 533 of Appendix B) (*Tirukkoyilur*), Tiruvāmāttūr (Nos. 1 to 71 of Appendix C) (*Villupuram*) and Tirunāraiyūr (Nos. 542 to 545 of Appendix B) (*Chidambaram*).

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* In all 35 villages were visited.

III. *Chingleput district.*—* 8 villages of the Conjeeveram taluk, (Nos. 208 to 264 of Appendix C), Āttūr (Nos. 278 to 301 of Appendix B) (*Chingleput*), Araśarkōyil (Nos. 302 to 307 of Appendix B) (*Madhurantakam*), and Śrīperumbūdūr (Nos. 185 to 207 of Appendix C) (*Sriperumbudur*).

IV. *Chittoor district.*—Kāḷahasti (Nos. 81 to 84 of Appendix C) (*Kalahasti*).

V. *Jeypore Agency.*—Koṇḍakambēru (Nos. 286 and 287 of Appendix C), Doḍra (No. 282 of Appendix C) and Bhanḍārigūḍa (No. 283 of Appendix C) (*Malkangiri*) and Palasgaom (Nos. 284 and 285 of Appendix C) (*Nowrangpur*).

VI. *Kistna district.*—Sūravaram (Nos. 289 to 294 of Appendix C) (*Gudivada*).

VII. *Nellore district.*—Bhairavakoṇḍa (Nos. 265 to 281 of Appendix C) (*Udayagiri*) and Nellore (Nos. 565 to 567 of Appendix B) (*Nellore*).

VIII. *Tanjore district.*—Nīḍūr (Nos. 534 to 537 of Appendix B and Tiruninṟiyūr (No. 538 of Appendix B) (*Mayaveram*), Nellitope (Nos. 539 to 541 of Appendix B) Puḷḷamaṅgai (Nos. 546 to 559 of Appendix B), Śūlamaṅgalam (Nos. 561 to 564 of Appendix B) (*Papanasam*) and Śeyyāttumaṅgai, (Nos. 72 to 78 of Appendix C) Viṟkuḍi (Nos. 79 to 81 of Appendix C) (*Nannilam*).

IX. *Vizagapatam district.*—Gujarātipēṭa (No. 283 of Appendix C) (*Chipurupalli*).

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* In all 33 villages were visited.

23. Tour programme of the Assistant Superintendent for Epigraphy, Southern Circle, for the field season 1922-23.

A.—Places reported by Government officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Ākiripalli	Gannavaram—Kistna	A Nṛisiṁha temple with inscriptions.
2	Ākkūr	Cheyyar—North Arcot	Reported to contain inscriptions.
3	Ānakkāvūr	Do.	Do.
4	Ānandamaṅgalam	Madurantakam—Chingleput.	Do.
5	Aṇṇūr	Avanāśhi—Coimbatore	A ruined Śiva temple with inscriptions.
6	Badūr	Wandiwash—North Arcot.	Reported to contain inscriptions.
7	Iḍigaṟai	Coimbatore—Coimbatore	Do.
8	Ilapaṟṟu	Gudivada—Kistna	Do.
9	Karuṅgaḷi	Ponneri—Chingleput	Do.
10	Kavuñji	Kodaikanal—Madura	Inscriptions on a rock near the residence of a Tambiraṉ.
11	Koḍuṅgaḷūr	Wandiwash—North Arcot.	Reported to contain inscriptions.
12	Kondagai	Madura—Madura	Śiva and Vishṇu temples with inscriptions.
13	Kottapalli	Nandikotkur—Kurnool	Two inscriptions in the Sarasvati temple.
14	Kōyilpāḷayam	Erode—Coimbatore	Reported to contain inscriptions.
15	Kōvilūr	Cheyyar—North Arcot	Do.
16	Kūttaravalli	Gudivada—Kistna	An inscribed slab in a tank.
17	Madhurāntakam	Madurantakam—Chingleput.	Contains many inscriptions uncopied.
18	Mallavōlu	Bandar—Kistna	Reported to contain inscriptions.
19	Mollēru	Polavaram—Godavari	A small inscribed slab on the Talapukoṇḍa hillock.
20	Pallāvaram	Saidapet—Chingleput	To copy the beginning of the Pallava inscriptions in the cave temple.
21	Pāmaṟṟu	Bandar—Kistna	Reported to contain inscriptions.
22	Paṭṇam	Kadiri—Anantapur	Reported to contain an old Vaidumba record.
23	Piraṉmalai	Tiruppattur—Ramnad	To copy the uncopied inscriptions of the temple.
24	Pūmbāṟai	Kodaikanal—Madura	One temple with Malayalam inscriptions.
25	Pūthanguḍi	Manantoddy—Malabar	Two inscriptions in Kanarese in the Vishṇu temple.
26	Puttūr	Dindigul—Madura	Reported to contain inscriptions.
27	Saṅgamēśvaram	Gannavaram—Kistna	Two old inscriptions in the Saṅgamēśvara temple.
28	Śiṅgaperumāḷkōyil	Chingleput—Chingleput.	To examine the interior of the cave temple.
29	Śiruguppa	Siruguppa—Bellary	Inscribed slab on the Dēśanur anicut.
30	Śrīnivasapuram	Avanashi—Coimbatore	An old Śiva temple with inscriptions.
31	Tripuṇitura	Cochin State	Two Vaṭṭeḻuttu inscriptions in a church.
32	Virūr	Atmakur—Nellore	An inscribed slab in the Mallikārjunasvāmi temple.

B. Detailed survey of inscriptions—talukwar.

1 Bapatla taḷuk—Guntūr district.

2. Conjeeveram taluk—Chingleput district.

3. Hospet taluk—Bellary district.

APPENDIX.

A.—List of copper plates examined during the year 1921–22.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	M.R.Ry. Pendyala Venkatasubrahmanya Sastri, National College, Bandar, through the Tahsildar of Bandar, Kistna district.	....	....	Śaka 940 (in words), Jyēshṭa, Kṛishṇa-paksha, navamī, Sunday.	Telugu ..	Returned to the Tahsildar of Bandar.	....	Records the grant of the village [Ta]ḍipāḍi as an agrahāra and two tanks by the Malaya chiefs Kāma-rāju Ēṛama-rāju, Immaḍi Beḍaṅga-rāju, Sōḍapa-rāju, Kaliyuga Kaṇṇa-rāju and Mārvala Garuḍa to Naḍupa-Nāyaka the general of Chōḍaya-rāja. The record is written very indifferently.
2	M.R.Ry. Pendyala Venkatasubrahmanya Sastri, National College, Bandar, through the President, District Board, Godavari district.	Eastern Chaḷukya	Indravarma-Mahārāja alias Tyāgadhēnu.	....	Sanskrit in archaic Telugu characters.	Returned to the owner.	....	Gift of the village Koṇḍanagūru by the king as a brahmadēya to the brahman Cheṇḍiśarman of the Bhāradvāja-gōtra and the Vājasanēya-charaṇa. The king is called the grandson of Kīrtivarma-Mahārāja, and the son of Vishṇuvardhana-Mahārāja, i.e., Kubja-Vishṇuvardhana.
3	The Revenue Divisional Officer, Ellore, Kistna district.	Do.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja alias Rājarājadēva.	2nd year ..	Sanskrit in Telugu characters.	Purchased for the Madras Government Museum.	....	Registers the gift of the governorship (manniya-nibaddham-ādhipatyam) over 1,000 villages in Vēṅgīpura-vishaya to the chief Mummaḍi Bhīma of the Solar race, who was a much favoured subordinate of the king. The king is said to have been crowned in Tulā-lagna on Wednesday, the tenth day of the dark fortnight of Karkaṭaka (Kuḷīra).
4	The Tahsildar of Karkala, through the Collector of South Kanara.	....	....	Śaka 1465, Śōbhakṛit, Chaitra, śu., 4, Friday.	Kanarese ..	Returned to the Collector of South Kanara.	....	Registers an agreement given to Keravasi Paṇḍyapparasa by Tirumalarasa Chauṭaru, by which both the parties pledged themselves to permanent alliance to help each other against enemies and not to entertain traitors from the other's camp. The witness to the transaction was Nāḍubaḷi Māramma-Heggaḍe.
5	Do.	....	...	Do.	Do. ..	Do.	....	Records a similar agreement given by Pāṇḍyapparasa, son of Chandaladēvī to Tirumalarasa Chauṭaru. This is evidently the undertaking reciprocal to the above. The (Jaina) spiritual teacher Lalitakīrti-Bhaṭāra is mentioned.
6	Do.	....	....	Śaka 1450, Sarvadhari, Vṛishabha, 14, Monday.	Do ..	Do.	...	This is an agreement given to the Chavuṭa chief of Tuḷuva and Naḷina Tirumalarasa by Tirumalarasa Kinnika-Heggaḍe and Naḷina Kinnika-Nimittaru entering into an alliance both offensive and defensive. The transaction was made in the presence of Śrīmat Kṛishṇānanda-Oḍeya.

A.—List of copper plates examined during the year 1921-22—*cont.*

.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
	The Tahsildar of Karkala, through the Collector of South Kanara.	....	....	Śaka 1450, Sarvadhari, Vṛishabha, 14, Monday.	Kanarese	Returned to the Collector of South Kanara.	....	This is a reciprocal copy of the above agreement, given by the Chavuṭa chief of Tuḷuva and Naḷina Tirumalarasa to Kinnika-Heggaḍe Tirumalarasa and Naḷina Kinnika-Nimittaru.
8	The Patel of Kap, through the Stationary Deputy Tahsildar, Udipi, South Kanara district.	Vijayanagara.	Vīrapratāpa Sadāśivarāya ..	Śaka 1479, Naḷa, Kārtika, śu., 1, Sunday.	Sanskrit and Kanarese.	Returned to the Deputy Tahsildar.	....	Records the grant of some lands in the village Mai[lā]ra made by Tirumalarasa alias Madda-Heggaḍe, the chief of Kāp and his subordinate (?) Gaṇapaṇa-Sāmantą with the co-operation of the people of Kap, at the instance of Dēvachandradēva for the spiritual benefit of his guru Munichandradēva.
9	M.R.Ry. Uddi Nrisimhacharya of Kandukur, Madanapalle taluk, Chittoor district, through the Kanarese Assistant Mr. N. Lakshminarayana Rao, M.A.	Do.	Vīrapratāpa Veṅkaṭapatidēvarāya.	Śaka 1535, Pramādīcha, Vaiśākha, Śukla, dvādaśī.	Sanskrit in Nandi-Nagarī.	Returned to the owner.	....	Registers a gift of lands made by the king to meet the expenses connected with certain festivals of the god Veṅkaṭanātha on the Phaṇigiri hill, i.e., Śēshāchala (viz., Tirumalai).
10	M.R.Ry. R. Hari Rao, Kumbhakonam, through the Assistant Archaeological Superintendent for Epigraphy.	Tanjore Nāyaka.	Vijayarāghava	Śaka 1578 (expired) Manmatha, Mīna, Śukla, Paurṇamāsyā, Friday.	Sanskrit in Telugu.	Deposited in the Madras Museum.	By Mr. G. Venkoba Rao in Ep. Ind.	Registers the gift of a village called Alamēlumaṅgapuram as agrahāra to Vaishṇava brahmans who were learned in the Vēdas.

B.—Stone inscriptions copied in 1921 (continued from the last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT, GUDIYATTAM TALUK—*cont.*					
199	On the south wall of the central shrine in the Kaṅgēśvara temple at **Kangayanallur**.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	41st year, Puraṭṭāśi	Tamil ..	Registers a gift of 10 paṇam received by Āṟṟuḷāṉ-[Taṇai]āḷum-Piḷḷai for burning a twilight lamp in the temple.
200	On the east wall of the same shrine.	..	. . .	. . . .	Do.	Registers that the (images of the) goddess for the sleeping hall (paḷḷi-aṟai) and of Kshētrapāla-Piḷḷaiyār in the temple of Ammaiappīśvaram-uḍaiya-Nāyaṉār are the gifts of one Aṇaippāḍi-Uḍaiyāṉ Pālaṉ.
201	On the north and south walls of the same shrine.	..	. . . .	Śaka 1258, Dhātu, 15.	Do.	Fragment and stones misplaced. Seems to register a gift of land exempt from a number of taxes amongst which was Vaḷḷāḷadēvaṉvari. Mentions Kaṭṭuppāḍi.
202	On the north wall of the Sundaravaradarāja Perumāḷ temple in the same village	..	Sakalalōkachakravartin Śambuvarāya, 'who took the earth by conquest.'	17th year, Pramādi, Ṛishabha, śu, prathamā, Monday, Rōhiṇī.	Do. ..	Registers a sale of land for 170 Vīrachampaṉ-guḷigai by Kottambākkamuḍaiyāṉ Tiruvēṅgaḍamuḍaiyāṉ to the assembly (mahājana) of Śrī Mallinātha-chaturvēdimaṅgalam and that of Kaṅgayanallūr alias Nīlakaṇṭha-chaturvēdimaṅgalam, a brahman village in Āndi nāḍu of Karaivaḻi.
203	On the south wall of the Nāgēśvara temple at **Serkad**.	Vijayanagara	[Ka]mpaṇa-Uḍaiyar	Śaka 128[3 Śubhakṛit], Tai, 8.	Do.	Registers the free colonization of the maḍaiviḷāgam by people, the taxes accruing thereon being utilized for worship in and repairs to the temple of Tirunāgīśvaram-uḍaya-Nāyaṉār at Śērkāḍu in Vaḷḷimalai-paṟṟu in Tuyil-nāḍu, a subdivision of Paḍuvūr-kōṭṭam, at the instance of the mahāpradhāni Sōmappa-Uḍaiyar, for the continuity of the rule of Kampaṇa-Uḍaiyar. Aḍaippam Nāgappa had the record engraved on stone.
204	On a slab set up at the entrance of the same temple.	Do.	Do	Śubhakṛit, Tai, 8 ..	Do.	Refers to the same transaction and to a sale, in lump sum, of the taxes levied in the Sōmappuḍaiya-maḍaiviḷāgam by the trustees of the temple.
205	On a slab set up in a field to the east of the village at **Kandipedu**.	..	. . . .	Bahudhānya ..	Do.	Damaged. Seems to refer to some gift by a private individual.
206	On a slab set up in a field to the east of the village **Oddantangal**.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman ..	23rd year	Do.	Damaged in the middle and at the end. Records gift of certain land as ēripaṭṭi for repairing the breaches of the tank in Tūñāḍu.
207	On a slab set up at the water-channel to the east of **Brahmapuram**.	Vijayanagara	Kampaṇa-Uḍaiyar	Raudri	Do.	Damaged. Refers to a gift of 400 kuḻi of land free of taxes to the god Sōmīśvara-Piḷḷaiyār, which was set up by Vaḻittuṇai-Nāyaṉār in Paṇaiyyāttūr.
208	On the north wall of the central shrine in the Bilvanāthēśvara temple at **Tiruvallam**.	Chōḷa	Rājakēsarivarman, [' who destroyed the ships at Kāndaḷūr-śālai '].	13th year	Do.	Registers that Araśūruḍaiyāṉ Īrāyiravaṉ Pallavayaṉ alias Mummuḍi-śōḻa Pōśaṉ, the supervisor of the temple of Tiruttīkkāli-Āḻvār at Tīkkāli-Vallam, in Mīyāṟu-nāḍu, a sub-division of Paḍuvūr-kōṭṭam, finding that one of the directors (gaṇattār) of the village had received 25 poṉ, weighed by the standard weight Dharmakaṭṭaḷai-tuḷai-niṟai, for burning a perpetual lamp founded by Śiṅgapiraṭṭiyār and that his nephew or son-in-law (மருமகன்) Śarvaḍichchaḍaṅgavi had neglected to maintain the lamp, now made a gift of 600 kuḻi of his land for continuing the charity.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
209	On the same wall	Chōḷa ..	Rājakēsarivarman, 'who destroyed the ships at Kandaḷūr-śālai'.	13th year	Tamil ..	Registers a gift of six *ma* of land, free of taxes, by the assembly of Tiruvallam to the same temple, in the regime of Araiśūruḍaiyāṉ Īrāyiravaṉ Pallavayaṉ *alias* Mummuḍiśōḻa Pōśar for burning four lamps at the three sandhis of the day.
210	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Śālai'.	Do.	Do	Registers the gift at the instance of the assembly of Tiruvallam of certain ornaments to the same temple including one sacred string and pendant (tāli) (for the goddess) from the 40 kaḻañju and seven mañjāḍi of pure gold that had accumulated in the treasury from different sources. Mentions also the gift of a lamp and a jewelled ornament made by Mummuḍiśōḻa Pōśar.
211	Do.	....	....	....	Do.	Registers a gift of land by purchase by the officer Ālattūruḍaiyār Divākaraninṟāṉ-Nambiyār alias Vāṇavaṉ Mūvēndavēḷār for conducting a festival in Margaḻi and another in Paṅguṇi-Uttiram and also for maintaining a feeding-house for the devotees in the temple of Tiruvallam-Uḍaiyār.
212	Do.	Chōḷa .	Rājarājakēsarivarman, 'who destroyed the ships at Śālai'.	13th year	Do.	Damaged. Seems to record a gift of a silver kacchōḷam to the same god.
213	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kandaḷūr-śālai'.	10th ,, ...	Do.	Records a gift of land by purchase from the residents of Vāṇapuram (modern Bāṇāvaram) by Paramaṉ Kuñjaramallaṉ alias Rājaśikhāmaṇip-Pallavaraiyaṉ, the headman of Kurukāḍi, for the maintenance of the servants and conductors of the śrībali in the temple of Tiruttīkkāli-Āḻvār in Mīyāṟu-nāḍu, a sub-division of Paḍuvūr-kōṭṭam.
214	Do.	Do. ..	Parakēsarivarman *alias* Uḍaiyār Rājēndradēva.	Do	Do.	Begins with the introduction திருமகள etc. which is much damaged. Registers a grant of land and of certain rights to the śivabrāhmaṇa, Gautamaṉ Rāmadēva-Bhaṭṭaṉ and his family for conducting the worship of the images of the god Śōḻakēraḷa-Viṭaṅkar alias Tribhuvanasundara, his consort and the Piḷḷaiyār set up in the temple of Mahādēva of Tiruvallam by the assembly of Tiruvallam in Kaṟaivaḻi, a sub-division of Perumbāṇappāḍi in Jayaṅgoṇḍaśōḻa-maṇḍalam.
215	Do.	Do. ..	Uḍaiyār Rājēndradēva	Do.	Do.	Registers a grant of 850 kuḻi of land by purchase as an archanābhōga to Śōḻakēraḷa-Viṭaṅkar set up in the temple of Mahādēva of Tiruvallam by the assembly of Tiruvallam.
216	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kandaḷūr-śālai.'	13th year	Do. ..	Last portion of the inscription is built in. Registers a gift of 11 kaḻañju of gold to Tīkkāli-Āḻvār by Īrāyira-Pallavaraiyaṉ alias Mummuḍiśōḻa-Pōśar of Araiśūr in Teṉkarai Pambuṇi-kūṟṟam, a sub-division of Śōḻa-Nāḍu for conducting the pavitrārōhaṇa festival.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On the same wall	Chōḷa	Parakēsarivarman alias Uḍaiyār Rajēndra-dēva.	6th year	Tamil	Begins with the introduction திருமகள்மருவிய, etc. Registers a gift of 1,500 kuḻi of land, to be brought under cultivation after clearing the forest, as an archanābhōga for worshipping the goddess Durgā standing in the northern corner of the temple, to the śivabrāhmaṇa mentioned in No. 214 above by the dēvakaṉmis and the residents of . . . . ṉūr, a dēvadāna (village) of the god Tiruvallam-Uḍaiyār in Karaivaḻi Tūy-nāḍu, a sub-division of Perumbāṇappāḍi, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam. Mention is made of Taṇiyamalai.
218	On the west wall of the same shrine.	Do.	Rajarājakēsarivarman	7th ,,	Do.	Registers the details of expenditure for 74 kaḻañju of gold levied as a fine from the śivabrāhmaṇas for misappropriating the temple lands and the 7 kaḻañju and 5 mañjāḍi which Madhurāntakaṉ Gaṇḍarādittaṉār, who scrutinized the temple accounts, had added to make up the deficit.
219	On the west and south walls of the same shrine.	Do.	Rājarāja Rajakēsarivarman alias Rajarajarājadēva.	22nd ,,	Do.	Refers to an increase of the pañchavāra paddy that the assembly of Mandiram alias Jayamēru-śikaraṇamaṅgalam, a dēvadāna of Tūy-nāḍu agreed to pay to the dēvakaṉmis of the temple at Tiruttīkkāli-Vallam in Miyāru-nāḍu, a sub-division of Paḍuvūr-kōṭṭam. Mentions Irāyiravaṉ Pallavaṉ alias Mummuḍiśōḻa-Pōśar, the lord of Araiśūr and an officer belonging to the perundaṉam of Rājarājadēva.
220	On the same walls	Do.	Parakēsarivarman alias Rājendra-Chōḷa-dēva.	6th ,,	Do.	Begins with the introduction திருமன்னிவளர, etc. Registers a sale of waste land by the residents of Vāṇapuram. Mentions Aimbūṇi alias Viḍēlviḍugu Vikramāditta-chaturvēdimaṅgalam in Miyāru-nāḍu, a subdivision of Paḍuvūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḻa-maṇḍalam. At the end of the inscription are engraved certain further gifts of gold made in the 26th and 24th years of Rājādhirājadēva.
221	On the south wall of the same shrine.	Do.	Rājarājakēsarivarman alias Rājarājadēva.	25th ,,	Do.	Begins with the introduction திருமகள்போல, etc. Registers the gift of a band (paṭṭam) of 11 kaḻañju of gold weighed by the standard weight, Dharmakaṭṭaḷai tuḷai-niṟai-poṉ, by the judges of the village, for Tīkkāli-Āṇḍār of Tiruvallam in Kaṟaivaḻi, a sub-division of Perumbāṇappāḍi.
222	On the same wall	Do.	Uḍaiyār Rājēndra-Chōḷadēva	26th ,,	Do.	Refers to the gift of gold for the sacred-string (tāli) and the ear-ornaments (mudrāvatāram) by the officer, Māndaikiḻār Maṟatamaṉ Nilaiyār alias Nittavinōda-Mūvendavēḷār to the image of the consort of Paṉmāhēśvara-Viṭaṅkar set up by him, and to the gift of land to the image of Paśupatamūrti for śrībali and for offerings. Mentions the Kuḍiñjaikkal equal in fineness to the Madurānta[ka]dēvaṉ-māḍai.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks
223	On the same wall	Chōḷa ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	23rd year	Chōḷa ..	Begins with the introduction திருமகள்போல, etc. Refers to the gift of 96 sheep by Śōḷa-mahādēviyār, the daughter of Tiṭṭaipiraṉ and queen of Rājarājadēva for burning a perpetual lamp in the shrine of Brahmīśvara situated in the temple of Tiruttīkkāli-Āḻvār at Tikkāli-Vallam in Miyāṟunāḍu, a sub-division of Paḍuvūr-kōṭṭam and to the gift of gold for a chauri and offerings.
224	Do.	Do. ..	Vīrarājendradēva	7th ,, ...	Do. ..	Registers a gift of 90 sheep for burning a perpetual lamp to the god of Tiruvallam by a shepherd of Śiṟupiḍattu in Śeṅguṉṟa-nāḍu, a sub-division of Palakuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
225	On the south and east walls of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	32nd ,, ...	Do. ..	Refers to the gift of a copper mugavai by Poṉ-Vaḍugaṉ Vē[yi]daṅgoṇḍāṉ of Sarikarappāḍi for bathing the god of Tiruvallam.
226	On the east wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	7th year and 186th day.	Do.	Lost in the middle. Begins with the introduction திருமன்னிவளர, etc. Registers a deposit of gold made in the treasury by a private person (name lost) for the daily supply of a definite quantity of tumbai flowers and of an extra quantity of them on all the twelve Saṅkrānti days in the year for the worship of Tiruttīkkālivallam-uḍaiya-Mahādēva at Tiruvallam in Karaivaḻi, a sub-division of Perumbāṇappāḍi, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. Mentions the grain measure pañchavārak-kal.
227	On the same wall	Do. ..	Do.	4th year and 114th day.	Do.	End lost. States that, while Pūvattabhaṭṭa-Sōmayājiyār of Koṭṭaiyūr was seated in the hall called Arumoḻidēvaṉ on the north side of the temple of Śōḻendrasimhēśvaram-Uḍaiyār at Mēlpāḍi alias Rājāśrayapuram and audited the temple accounts, the scale of the expenditure of the temple of Tiruttīkkālivallam-udaiya—Mahādēva at Tiruvallam was fixed in conformity with the inscription engraved on stone by Madhurāntakaṉ Gaṇḍarāchchaṉ in the 7th year and with the existing current expenditure.
228	Do.		Do.	14th year and 187th day.	Do. ..	Begins with the introduction திருமன்னிவளர, etc. Registers a gift similar to that in No. 226 above.
229	Do.	Do. ..	Parakēsarivarman alias Rājendradēva ..	10th year	Do. ..	Beginning of the historical introduction missing and damaged in the middle. Registers a gift of 14 kaḻañju of gold for burning a perpetual lamp in the temple of Tiruvallam-Uḍaiyār.
230	On the east wall of the maṇḍapa in front of the central shrine in the same temple; right of entrance.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva, 'who abolished the tolls'.	49th ,, ...	Do. ..	Registers that Achcha-Piḍāraṉ Gaṇavadi-Nambi alias Aḻagiyapāṇḍya-Pallavaraiyaṉ, belonging to the community of Irumuḍiśōḻatterinda-Villigaḷ of Bāṇapuram, a village in the district of its own name which was a sub-division of Perumbāṇappāḍi-Karaivaḻi, assigned, certain women of his family as temple servants (dēvaraḍiyār) to the temple of Tiruvallam-Uḍaiyār, after being branded with the trident-mark (śūla).

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
231	On the same wall	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva, 'who abolished the tolls'.	40th year	Tamil ..	Damaged and a few stones containing the ends of lines missing. Seems to register a gift of land by purchase from the great assembly of Tiruvallam by Rājaśēkhara-Mūvēndavēḷaṉ for feeding mendicant worshippers (āṇḍargaḷ).
232	On the same wall, left of entrance.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	5th „	Do. ..	Damaged. Registers a sale of land by the great assembly of Karai alias Bhuvanamuḻududaich-chaturvēdimaṅgalam for the 62½ kāśu received from Iraṇḍayiravi Āchāravalli, wife of Ammaiyappaṉ Śambuvarājaṉ for the maintenance of a maṭha.
233	On the east wall of the maṇḍapa to the south of the central shrine in the same temple.	....	....	Pramādi, Aṟpaśi, 2	Do ..	Records the gift of 100 kuḻi of land in Tikkāli-Vallam by the officers in charge of the temple treasury at Tiruvallam to poet Varadaya of Kuṟaṭṭi who had composed the Tiruvallai-andādi (a composition in which the beginning of a verse commences with the word at the end of the preceding verse).
234	On the south wall of the same maṇḍapa.	....	....	. . . ya, Āvaṇi, 2.	Do ..	Damaged. Registers the order of the trustees of Tiruvallam allowing daily certain portion of the sacrificial food (prasāda) to Kōnappa-Nāyaka, son of Erama-Nāyaka of Nandayālam for conducting worship in the temple at a time of famine when the temple had no funds.
235	On the south and east walls of the same maṇḍapa.	....	....	Jaya, Puraṭṭādi, 28.	Do. ..	End lost. Records that the managers of the temple at Tiruvallam recived from an individual 25 paṇam for newly creating the service of singing hymns before the god with certain privileges and remunerations attached to it and conferred the appointment on him.
236	On the same walls	Vijayanagara	Achyutadēva-Mahārāya	Śaka [1459], Viḷambi, Tulā, (Mēsha), śu., daśami, Sunday.	Do. ..	Letters worn out. Seems to register a gift of money for maintaining a cocoanut garden from the proceeds of which certain festivals of the god had to be conducted for the merit of Virupparaśayyaṉ.
237	On the west wall of the kitchen in the same temple.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	6th year	Do. ..	Registers an agreement entered into by certain private persons of Kukkaṉūr alias Uttamaśōḻanallūr in Vaḷḷimalai-paṟṟu, a sub-division of Paḍuvūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam by which they agreed to apportion the said village into six divisions for cultivation on tenure of half share in gain and loss
238	On the south wall of the Nakulēśvara shrine in the same temple.	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva	[2]1st „	Do. ..	Damaged. Begins with the introduction திருமகள்போல, etc. Registers a sale of land to the temple of Rājarājīśvaram situated within the temple of Tiruttikkāli-Āḻvār for feeding brahmans. The officer of the king, viz., Araiśūruḍaiyāṉ Īrāyiravaṉ Pallavaṉ alias Mummuḍiśōḻa Pōśaṉ is mentioned.
239	On the east wall of the maṇḍapa in front of the shrine of the goddess in the same temple.	....	....	Rudhirōdgāri, Paṅguṇi, 1.	Do. ..	Registers a gift of land by the trustees of the temple of Tiruvallam-uḍaiya-Nāyaṉār to Uyyavanda-māṇikkam, a dancing girl of the temple.
240	On the outer wall in the garden near the second gōpura of the same temple, right of entrance.	....	....	Viśvāvasu, Āḍi, [2]0.	Do. ..	Badly engraved. Seems to register a gift of land bought for 40 paṇam, for conducting worship on Fridays.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On a stone at the base of the dhvajastambha, in the Perumāḷ temple at **Sempalli**.	....	....	Nandana, Chaitra, śu. pañchamī.	Telugu ..	Damaged. Refers to some gift made by certain reḍḍis of Chāmbali.
242	On a boulder to the south of the same village.	....	....	....	Do. ..	Very much damaged.
243	On the north wall of the central shrine in the Jalanāthēśvara temple at **Takkolam**, Arkonam taluk, North Arcot district.	Chōḷa ..	Rājakēsarivarman alias Rājēndra-Chōḷadēva (Kulōttuṅga I).	3rd year ..	Tamil ..	Begins with the introduction திருமன்னிவிளங்க, etc. Registers a gift of 25 kaḻañju of gold by a lady of Takkōlam alias Vallavapuram and a city in Paṇmā-nāḍu; and from the 50 kalams of paddy received as interest on this amount the assembly of Rājamattāṇḍa-chaturvēdimaṅgalam in Mēlmalai Āṟṟūr-nāḍu agreed to meet the expenses connected with the tiruchchhandāḍal celebration when the god Takkōla-Viṭaṅkar was taken out in procession on the sixth day of the Makha festival in the month of Māśi.
244	On the same wall	Do. ..	Rājarājakēsarivarman	6th ,, ..	Do. ..	Registers the agreement of the residents of Puriśai in Puriśai-nāḍu, a sub-division of Maṇayir-kōṭṭam, to pay the interest on 20 kaḻañju of gold received from the temple of Tiruvūṟal at Takkōlam in the form of paddy.
245	On the north, west and south walls of the same shrine.	Do. ..	Madiraikoṇḍa Parakēsarivarman	31st ,, ..	Do. ..	Damaged and built in in the middle. Registers a gift of gold by the queen of Gōvinda-Vallavaraiyar and the daughter of the Chōḷa king Parāntakadēvar for maintaining a perpetual lamp in the temple of Tiruvūṟal-Mahādēva of Takkōlam. The residents of Śambuḻalai, belonging to the same kūṟu in Dāmar-kōṭṭam, undertook to maintain the lamp.
246	On the same walls	Do ..	Do.	Do.	..	Registers a similar gift by Vīramādēvī, the queen referred to in the above record. The residents of [Ūrāḍa]gam in Puriśai-nāḍu, a sub-division of Maṇayil-kōṭṭam agreed to maintain the lamp.
247	Do.	Do. ..	Rājarāja-Rājakēsarivarman	15th year	Do. ..	Begins with the introduction திருமகள்போல, etc. Registers a gift of 90 sheep by a lady of Takkōlam to the god Tiruvūṟal-Āḻvār for a perpetual lamp.
248	On the west wall of the same shrine.	Do. ..	Madiraikoṇḍa Parakēsarivarman.. ..	31st ,, ...	Do. ..	Registers a gift of 90 sheep for a perpetual lamp by a private individual of Tēṉūr on the banks of the river Vaigai in Pāṇḍi-nāḍu.
249	On the same wall	Do. ..	Do.	29th ,, ...	Do. ..	Registers a gift of 135 sheep for 1½ lamps by Vīraśōḻa Viḻupparaiyar, the chief of Dēvaṅguḍi in Pāmbuṇi-kūṟṟam, a district of Śōṇāḍu.
250	Do.	Do ..	Parakēsarivarman	4th ,, ...	Do. ..	Unfinished. Seems to register a gift of sheep for a perpetual lamp to the temple of Tiruvūṟal-Mahādēva by a private individual of Puliyūr in Vaṇḍāḻaivēlūr-kūṟṟam in Śōḻa-nāḍu.
251	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	23 + 1st year ..	Do. ..	Gift of 455 kaḻañju of gold for a kolgai to the same temple.
252	Do.	Do. ..	Do.	[7]th year	Do. ..	Gift of gold by a lady for a boat to be launched in the big tank. The assembly of Parundūr undertook to supply 150 kāḍi of pañchavāra paddy for its maintenance.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
253	On the same wall	Chōḷa	Madiraikoṇḍa Parakēsarivarman	Lost	Tamil	Registers a gift of 90 sheep for a perpetual lamp to the god Tiruvūṟal-Āḻvār by a servant of Madurāntakap-Pallava-raiyar.
254	Do.	Do.	Do.	35th year	Do.	Incomplete. Registers a sale of land, house-sites and certain privileges by the headman of Paśali in Paśali-nāḍu, a sub-division of Maṇayil-kōṭṭam, to the residents of Aṇaikarai-pudūr in consideration of their maintaining a sacred lamp in the temple of Tiruvūṟal-Mahādēva.
255	Do.	Do.	Rajakēsarivarman	7th ,,	Do.	Registers that 80 kaḻañju of gold tested by the standard weight called Dharmakaṭṭaḷai kal, was received from the temple by the assembly of Aparājita-chaturvēdi-maṅgalam, (a hamlet) of Tiruvūṟalpuram in Puriśai-nāḍu, a subdivision of Maṇayiṟ-kōṭṭam on condition of paying an interest of 10 kaḻañju of gold per annum at ⅛ kaḻañju per annum and a fine of ⅛ poṉ for each day of default.
256	On the west and south walls of the same shrine.	Do.	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	21th ,,	Do.	Beginning lost. Gives a portion of the introduction திருமன்னிவளர, etc. Registers a gift of 12 kaḻañju of gold, tested by the standard weight, called Tuḷai-niṟai-poṉ, received from Śarabandoṇḍavai, the servant (peṇḍaṭṭi) of Rājēndra-śōḻa Brahmādirāyar and a native of Toṇḍaimāṉ-Pēraṟṟūr in Tiruveṅgaḍa-kōṭṭam, from the interest on which one perpetual lamp had to be burnt in the temple of Tiruvūṟal-Mahādēva by the assembly of Uṟigaiyūr alias Rājamārtāṇḍa-chaturvēdimaṅgalam in Mēlmalai-Āṟṟūr-nāḍu, a dēvadāna of Tiruvūṟal-Mahādēva in Takkōlam alias Kshatriyaśikhāmaṇi-puram, a city in Paṇma-nāḍu, a subdivision of Maṇṇayiṟ-kōṭṭam, a district of Jayaṅ-goṇḍaśōḻa-maṇḍalam.
257	On the south wall of the same shrine.	Do.	Rājarājakēsarivarman, 'who destroyed the ships at Śālai.'	12th ,,	Do.	Registers a gift of 23 kaḻañju of gold tested by the standard weight, Daṉmakaṭṭalai-kal, by a certain Vīrammai, daughter of Tiruvūṟal-Naṅgai, for offerings to the god Takkōla-Viṭaṅkadēva. The gold was received by the residents of Śirūr in Tiruvūṟaṟpuram, a hamlet of Takkōlam.
258	On the same wall	Do.	Do. do.	Do. ,,	Do.	Registers a similar gift of 11½ kaḻañju of gold by Gōvin-davvai, daughter of Tiruvūṟal-Naṅgai.
259	Do.	Do.	Rājakēsarivarman alias Rājarājadēva	26th ,,	Do.	Beginnings of lines built in. Commences with the intro-duction, திருமகள்போல etc. Registers a gift of 96 sheep for a perpetual lamp to the god Tiruvūṟal-Mahādēva of Takkōlam alias Kshatriyaśikhāmaṇi-puram, an indepen-dent village of Maṇayiṟ-kōṭṭam in Jayaṅgoṇḍaiśōḻa-maṇḍalam.
260	Do.	Do.	[Rāj]akēsarivarman	21st ,,	Do.	Beginnings of lines built in. Seems to register a gift of 30 kaḻañju of gold for a perpetual lamp to the temple of Kaṟṟaḷi-Mahādēva at Tiruvūṟal.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
261	On the same wall	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	12th year	Tamil ..	Registers the agreement of the assembly [of Tiruvūṟal] to measure out 1,125 marakkal of pañchavāra paddy due from the dēvadāna village Parundūr by the marakkal that will hold 7 nāḻi and 1 uṟi measured by the 'Rājakēsari-nāḻi.'
262	Do	Do. ..	Rajakēsarivarman alias Vijayarājēndradēva.	30th ,, ...	Do. ..	Begins with the introduction, திங்களேர்தரு etc. Registers the agreement of certain individuals in charge of the central shrine in the temple of Tiruvūṟal-Mahādēva at Takkōlam alias Iraṭṭapāḍikoṇḍaśōḻa-puram, a city in Paṇmā-nāḍu, a subdivision of Pagaimechchigaṇḍa-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, to measure out 7 nāḻi and 1 uṟi of ghee by the measure 'Arumoḻidēvan', as interest on 18 kaḻañju of gold received by them.
263	On the east wall of the mahā-maṇḍapa in front of the central shrine.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḻadēva.	45th ,, ...	Do. ..	Built in at the end. Begins with the introduction "புகழ் மாது விளங்க" etc. Registers a gift of 60 poṉ by a private person for burning 10 perpetual lamps in the temple of Tiruvūṟal-uḍaiya-Mahādēva at Takkōlam alias Kulōttuṅgaśōḻa-puram, in Paṇma-nāḍu, a subdivision of Maṇayiṟ-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam by the residents of Śaṅkaraṉpāḍi. The citizens agreed to maintain the lamps even when they left the village and settled elsewhere.
264	On the north wall of the same maṇḍapa.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	3rd year, Karkaṭaka, śu., daśamī, Monday, Śravaṇa.	Do. ..	Damaged. Registers a gift of land as dēvadāna by Madusūdanadēvaṉ, son of Mahāmaṇḍalēśvara Tripurāntakadēva of the Pallava lineage, for instituting a festival in the temple of Tiruvūṟal-uḍaiya-Nāyaṉār at Takkōlam, alias Vaḍamuḍigoṇḍaśōḻa-puram in the month of Māśi and for taking out the god in procession. It was also stipulated that, with the surplus yield of this land, the temple repairs should be conducted.
265	On the south wall of the same maṇḍapa.	Chōḻa ..	Tribhuvanachakravartin Rājarājadēva ..	6th year, Mīṇa, 5, Sunday, Paṅguni-Uttiram.	Do. ..	Damaged and beginnings of lines built in. Seems to register a gift for a perpetual lamp to the temple of the god Āḻuḍaiyār Tiruvūṟal-uḍaiya-Nāyaṉār in Takkōlam alias Ku[lōt]'uṅgaśōḻa-puram in Paṇma-nāḍu, a subdivision of Maṇaviṟ-kōṭṭam, a district of Jayaṅgoṇḍa-śōḻa-maṇḍalam.
266	On the same wall	Do. ..	Do. ..	19th year, Mīṇa, śu., chaturdaśi, Sunday, Rōhiṇī.	Do. ..	Registers a gift of 15 Gaṇḍagōpālaṉ-pudumāḍai for maintaining the perpetual lamp founded in the temple above-mentioned by the assembly in charge of the central shrine.
267	Do.	....	Vijaya-Gaṇḍagōpaladeva	24th year, Āḍi ..	Do. ..	Records a gift of land for the midnight offerings of the god for the merit [of the king] by Madusūdanadēva, son of Tripurāntakadēva of the Pallava family. Takkōlam is hereincalled Vaḍa-Muḍigoṇḍaśōḻa-puram.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the south wall of the same maṇḍapa.	Chōḷa ..	[Rājakē]sarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	48th year	Tamil	Damaged and ends of lines built in. Begins with the introduction "புகழ்மாது விளங்க" etc Registers a sale of land free of taxes to a private individual, for meeting the expenses connected with the procession of the god Tiruvūṟal-Uḍaiyār during the Māśi-Makha festival by the guild of merchants and the weaver community.
269	On the south wall of the second prākāra of the same temple.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1466, Śōbhakṛit, Rishabha, ba., dvādaśī, Rēvatī, Monday.	Do.	Records that certain dēvadāna lands of Takkōlam were purchased from the trustees of the temple of Tiruvūṟal-uḍaiya-Tambirāṉār at Vaḍa-Muḍigoṇḍaśōḷapuram alias Taṟkōlam in Pāśali-nāḍu, a subdivision of Maṇavil-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam who possessed these lands for conducting worship, for 100 poṉ by certain Paṇṭa Reḍḍis of Puṉṉaivayal in Paṇmā-nāḍu, a subdivision of the same kōṭṭam, for contribution towards the construction of the gōpura. From the interest accruing upon this sum the trustees had to provide an offering of curd-rice in the mornings.
270	On the same wall	Do.	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1349, Plavaṅga, Dhanus, śu., daśamī, Monday, Kārttika.	Do.	States that in pursuance of the royal order communicated to the Śiva and Vishṇu temples of Kāñchīpuram, Tirukkāḷatti, Tiruvoṟṟiyūr, Tiruvālaṅgāḍu and Tiruppālaivaṉam and the tax-free villages of the various temples in Chandragiri-rājya and in conformity with the orders of Ariyappa-Daṇṇāyaka Bhikshāvṛitti Aiyagaḷ and Dēvarāya-Uḍaiyār of Chandragiri, the Māhēśvaras and Vayirava-Nāyaṉār obtained an order to the effect that all the taxes and obligations except vibhūti-kāṇikkai which were due to the king from the temple of Tiruvūṟal-uḍaiya-Nāyaṉār must be deposited in the temple treasury and that out of this fund, worship, repairs and festivals had to be conducted in the temple by them.
271	Do.	....	Rājanārāyaṇa Śambuvarāya	[17]th year ..	Grantha and Tamil.	Gift of land by Pullagaṇḍa Siddharaśa, son of Podukkamūr Siddharaśa, who bears a long string of Pallava birudas, for offerings, worship and festivals in the temple and for conducting the service called Basavaśaṅkaraṉ-śandi.
272	On the west wall of the same prākāra.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1479, Piṅgaḷa, Tulā, śu., daśamī, Aśvatī, Sunday.	Tamil	Registers the gift of the income derived within the temple of Tiru-ūṟiyappa for providing sandal-paste, musk and camphor to the images of the god Tiruvūṟal-uḍaiya Tambirāṉār and the goddess Malaiyāmagaḷ-Ammai at Tiruvūṟal, for daily service and especially on Mondays for the merit of Kṛishṇamarājayyaṉ, son of Mahāmaṇḍalēśvara Rāmarājayyaṉ.
273	On the same wall	....	....	....	Tamil verse ..	In modern characters. Contains some verses in praise of Bāṇarāja.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
274	On the four walls of the dilapidated Perumāḷ temple in the same village.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	9th year	Tamil	Stones misplaced and missing. Commences with the introduction, "திருமன்னி வளர" etc. Seems to register a gift of 90 sheep for a perpetual lamp to the temple of Rājarāja-Tirunārāyaṇa-viṇṇagar-Āḻvār by the residents of Takkōlam alias Kshatriyaśikhāmaṇi-puram a city in Paṇma-nāḍu, a subdivision of Maṇayiṟ-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
275	On the west wall of the Paḷḷīśvara temple in the same village.	Do. ..	[Para]kēsarivarman alias Tribhuvanacha-kravartin Vikrama-Chōḷadēva.	9th ,, ..	Do.	Fragment. Contains the introduction, பூமாது புணர etc.
276	On the north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	8th ,, ..	Do.	Begins with the introduction, திருமன்னி வளர etc. Registers gift of 32 cows by Naṟpatteṇṇāyira-Piḍārar for the daily supply of milk for the early morning service of the god Mahādēva alias Mumalai-Īśvaram of Tiruppālūṟal at Takkōlam, for the merit of the king's mother, Tribhuvana-mahādēviyār.
277	On the same walls	Do. ..	[Tribhuvanachakravartin Ra]jēndra-Chōḷadēva.	Lost ..	Do.	Highly damaged. Seems to register the installation of the images of Umēśuradēva and Vināyaka-Piḷḷaiyār among others and the gift of gold for offerings and worship to these images. Takkōlam herein bears the surname Kulōttuṅgaśōḻa-puram.
278	On the north wall of Muktīś-vara temple at **Attur**, Chingle-put taluk and district.	Do. ..	Tribhuvanachakravartin Rajarājadēva ..	20th year ..	Do.	Registers a gift of 2 māḍai by Śēkkiḻāṉ Ariyapiḷḷai Śelva-piḷḷai for burning two twilight lamps in the temple of Tirumuttīśuram-uḍaiya-Nāyaṉār in Āṟṟūr alias Rājarāja-nallūr in Āṟṟūr-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
279	On the same wall	Do. ..	Do. ..	26th ,, ..	Do.	Registers a gift of 1 māḍai for a lamp, by two private individuals.
280	Do	Do. ..	Do. ..	2[9]th ,, ..	Do.	Registers a gift of 2 māḍai for 2 lamps, by some private individuals.
281	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakra-vartin Vīra-Pāṇḍyadēva.	10th ,, Kaṉṉi, śu., dvitīya, Friday, Uttiram.	Do.	Registers the agreement of certain persons who undertook to celebrate the festivals of the god on all the 9 days in the month of Puraṭṭāśi for 175 paṇam they received in addition to the contribution of 44 paṇam stipulated by the Kaikkōḷas who had been conducting these festivals formerly.
282	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year ..	Do.	Gift of 1 māḍai by a private individual for a lamp.
283	Do.	Do. ..	Do. ..	Lost ..	Do.	Damaged. Gift of 1 māḍai by a private individual for a lamp.
284	Do.	Vijayanagara	[Viruppaṇa-Uḍaiyar, son of] Ariyaṇa-Uḍaiyar.	Pramādi, Āvaṇi, [20].	Do.	Letters worn out. Fixes the taxes and other dues to be paid by the people colonising the precincts of the temple. The order was got engraved by Kariya Mallappaṉ, as directed by Nañjaṇa-Uḍaiyar.
285	On the north and west walls of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñ-jiṅgadēva?	5th year ..	Do.	Gift of the village of Āttūr by Aḻagiya-Śīyaṉ Avani-āḷappirandāṉ Kāḍavaṉ Kōpperuñjiṅgaṉ for building the southern entrance of the temple of Tiruchchiṟṟambalam-Uḍaiyār at Perumbaṟṟappuliyūr (i.e., Chidambaram) as a gōpura of 7 storeys. The lands belonging to the temples at Āttūr were not included in this gift.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
286	On the same walls	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	5th year, Āḍi ..	Grantha and Tamil.	Records the gift of taxes except kāvalppēṟu on all the lands in Āttūr for the worship of the god.
287	On the west wall of the same temple	Chōḻa ..	Tribhuvanachakravartin Rājarājadēva ..	2[5]th ,, ..	Tamil ..	Stones broken in the middle. Registers a gift of two paḻaṅkāśu by a private individual for maintaining a lamp.
288	On the same wall	Do. ..	Do. ..	2[9]th ,, ..	Do. ..	Gift of 1 māḍai by a private individual for burning a twilight lamp.
289	Do.	Do. ..	Do. ..	21st ,, ..	Do. ..	Registers a gift of 1 māḍai for maintaining a twilight lamp put up in the month of Aippaśi in the shrine of the god Vināyaka-Piḷḷaiyār set up by .... kuḻān Aruḷāḷan Periyapirāṉ. Provision is also made for supplying oil in the month of Kārttigai.
290	On the west and south walls of the same temple	....	....	....	Do. ..	Registers the order of Madhurāntakaṉ-Pottappichchōḻan which was executed by the residents of Āṟṟūr alias Rājarājanallūr directing the grant of 2 vēli of land, free of taxes, to the temple of Vaḻittuṇaiyappanīśvaram-[Uḍaiyār] of Āṟṟūr. The record is signed by Gaṇḍagōpāla. Refers to the 28th year, probably of Rājarāja III.
291	On the south wall of the same temple.	Chōḻa ..	Tribhuvanachakravartin Rājarājadēva ..	25th year ..	Do. ..	Registers a gift of 3 twilight lamps to the temple of Uḍaiyār Tirumuttīśuram-uḍaiya-Nāyaṉār in Āṟṟūr alias Rājarājanallūr in Āṟṟūr-nāḍu, a sub-division of Ūṟṟukkāṭṭu-kōṭṭam.
292	On the same wall	Do. ..	Tribhuvanachakravartin Tribhuvana-[vīra]dēva, 'who was pleased to perform the anointment of heroes and the anointment of victors.'	34th ,, ..	Do. ..	Registers a gift of 1 kaḻañju of gold by a certain individual for a twilight lamp to the god Uḍaiyār Tirumalliri-Uḍaiyār in the same village.
293	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	29th ,, ..	Do. ..	Gift of 2 twilight lamps by a private individual.
294	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	12th ,, ..	Do. ..	Registers a gift of 4 cows and calves by a private individual for burning 1½ lamps from the month of Puraṭṭāśi of this year in the temple of Uḍaiyār Tirumuttīśuram-uḍaiya-Nāyaṉār in Āṟṟūr alias Rājarājanallūr in Āṟṟūr-nāḍu.
295	Do.	Chōḻa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	5th ,, ..	Do. ..	Registers a gift of 2 paḻaṅkāśu by Puduppākkiḻāṉ Nāḍaṉ of Uḷḷūr in Kaḷattūr-kōṭṭam for maintaining a twilight lamp from the interest thereon, in the temple of Āḷuḍaiyār Tirumuttīśvaram-Uḍaiyār at Āṟṟūr.
296	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndra-Chōḻadēva.	Do. ..	Do. ..	Unfinished. Registers a gift of lamp to the same temple by a dancing girl belonging to the temple of Tiruvīraṭṭāṇam-Uḍaiyār at Tiruvadigai.
297	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	Do. ..	Do. ..	Gift of 3 cows and 1 calf for a lamp by a native of Kaḷattūr in Kaḷattūr-kōṭṭam.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the east wall of the same temple	Vijayanagara.	Vīra Sāyaṇa-Uḍaiyar	10th year	Tamil	Unfinished. Seems to record that a gift of land free of taxes was resumed by the authorities and taxes were assessed thereon and that as the tenants could not pay them, a meeting of Kaikkōḷas and Kaikkōḷa-mudalis was convened.
299	On the same wall	....	....	[1]st ,, ...	Do.	Fragment. Seems to register a settlement by the trustees, Mahēśvaras and Kaikkōḷa-mudalis in Āṟṟūr regarding certain privileges in the temple.
300	On the west wall of the Kalyāṇa-Varada-Perumāḷ temple in the same village.	....	Tribhuvanachakravartin Allun-Tirukkaḷatti Gaṇḍagōpaladēva.	3rd ,, ...	Do.	Registers a gift of 1 Nellore-māḍai for a twilight lamp to the temple of Tiruvūragattu-Emberumāṉ by Tirukkachchalai-Uḍaiyāṉ Taḷuvakkuḷaindāṉ, the headman of Mambākkam in Āṟṟūr alias Rājarājanallūr.
301	On the west and south walls of the same temple.	....	....	26th ,, ...	Do.	Incomplete. Registers the order of Madhurāntakap-Pottappichchōḷaṉ which was executed by the residents of Āṟṟūr alias Rājarājanallūr remitting certain taxes on 8 vēli of land in favour of Māppūdigaḷ. Also mentions certain arrangements regarding the taxes on 5 vēli of land given as bhaṭṭavṛitti.
302	On the south wall of the Varadarāja-Perumāḷ temple, at **Arasarkoyil**, Madhurāntakam taluk, same district.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	14th year, Siṁha, ba., dvādaśī, Friday, Pushya.	Do.	Registers a gift of land, free of taxes, in Tiruviruppu Araśarkōyil for worship and repairs to the temple of Tiruvaraśūr-Emberumāṉ in Pāttūr, the northern hamlet of Madhurāntaka-chaturvēdimaṅgalam, an independent village in Jayaṅgoṇḍaśōḷa-maṇḍalam.
303	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Mīna, śu., tṛitīya, Wednesday, Rēvatī.	Do.	Registers a gift of land by purchase for 40 paṇam to the same temple, by Āṉaiyār alias Adiyamāṇḍēva, younger brother of Vāṇavadaraiyar.
304	On the north, west and south walls of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Siṁha śu., Monday, Hasta.	Do.	Registers a sale of land to the temple by certain individuals for 12 pudumāḍai.
305	On the north and west walls of the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	15th year, Siṁha, ba., saptamī, Saturday, Rōhiṇī.	Do.	Registers the sale of land belonging to Kañchi Śokkadēvar alias Mūttavāmana-Bhaṭṭaṉ to the temple of Tiruvaraśu-Nāyaṉār at Pāttūr for 27 paṇam by the assembly of Pāttūr, in lieu of certain dues on certain other lands owned by him.
306	On the north wall of the same temple.	Chōḷa ..	Rājarājadēva	26th year	Do.	Registers the gift of 3 cows and calves for a twilight lamp to the god Tiruvaraśūr-Emberumāṉ by a certain private individual.
307	On a slab set up near the Āñjanēya temple in the same village.	....	....	Bhāva, Kārttigai, 30, śu., dvādaśi, Tuesday, Aśvinī, Amutasiddha-yōga.	Do.	Registers that the officer Vaḍamalaiyār engraved for the merit of Maṅgarasayya, the karaṇikkaṉ of Krishṇadēva-Mahārāya, an order exempting the tenants colonising Araśarkōyil from all taxes for one year and fixing the rates of certain taxes leviable from the following year.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On the west wall of the central shrine in the Trivikrama-Perumāḷ temple at **Tirukkoyilur,** same taluk, South Arcot district.	Sāḷuva ..	Sāḷuvadēva Narasiṅga-Mahārāya ..	Śaka 1[4]11, Kīlaka, Karkaṭaka, ba., chaturthī, Sunday, Uttirāṭṭādi.	Tamil	Records gift, by the residents of Tirukkōvalūr, of certain lands on certain portions of the bank of the river Peṇṇai to the god Tiruviḍaikaḻi-Nāyaṉār of Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam, a village in Tirumuṉaippāḍi-nāḍu on the southern bank of the Peṇṇai in Kuṟukkai-kūṟṟam, a division of Malāḍu alias Jananātha-vaḷanāḍu.
309	On the belt of the verandah round the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	6th year ..	Do.	Records gift of land by Vāṇakōvaraiyar for 7 perpetual lamps to be burnt in the temple.
310	On the north wall of the second prākāra of the same temple.	Do. ..	Do. ..	2nd ,, ..	Do.	Records gift of money by a private individual of Nalvayalśōḻ-nāḍu in Iruṅgōḷappāḍi for rearing a flower-garden and for supplying flowers daily to the god in Vīraśēkhara-Viṇṇagar, in the third prākāra of the Tiruviḍaikaḻi-Emberumāṉ temple at Tirukkōvalūr in Kuṟukkai-kūṟṟam of Malāḍu in Rājarāja-vaḷanāḍu.
311	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	7th year, Kaṉṉi, 25, Thursday, Svāti.	Do.	Records the purchase from the village assembly of 3 vēli and 3 mā of land and its gift as a tax-free dēvadāna by Malayamāṉ Periya-Uḍaiyāṉ Iraiyūraṉ alias Rājarājach-Chēdiyarāyaṉ of Kiḷiyūr for daily offerings to the god Tiruviḍaikaḻi-Emberumāṉ at Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu, in Rājarāja-vaḷanāḍu. Attimallaṉ Śokkapperumāḷ alias Rājagambhīrach-Chēdiyarāyaṉ is also mentioned.
312	Do.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1474, Parīdāpi, Tulā, śu., dvādaśī, Saturday, Rēvati.	Do.	Records that Śūrappa-Nāyaka, son of Pottappa-Nāyaka, who bears the title 'Maṇināgapuravarādhīśvara,' and who belonged to the Kāśyapa gōtra, made a gift of wet and dry lands for offerings and festivals to the god Āḻvārgaḷ-Nāyiṉār at Tirukkōvalūr on the southern bank of the Peṇṇai in Tiruvadi-śīrmai, a subdivision of Tirumuṉaippāḍi-vaḷanāḍu, which was itself a portion of Vaḻudiḷampaṭṭu-uśāvaḍi (i.e. chāvaḍi) in Kuṟukkai-kūṟṟam, a district of Malāḍu alias Jananātha-vaḷanāḍu. It is also recorded that a number of villages and lands which already belonged to the temple and had been assessed were lying uncultivated and that they were now made tax-free by Emberumāṉār-Jīyar. Services named after Aḷiya-Rāmarāyar, Śūrappa-Nāyakar and Kṛishṇama-Nāyakar are also referred to. Tirukkōvalūr is called the sacred place of the first three Āḻvārs (mudalāḻvār).
313	Do.	....	....	Śaka 1489, Prabhava, Vṛiśchika, śu., paurṇimā, Sunday, Rōhiṇī.	Do.	Records the lease, free of taxes, of the village Puttūr belonging to the temple, to Timmayyar-aṇṇagaḷ, the agent of Śūrappa-Nāyakar for 100 poṉ per annum to be paid into the temple treasury.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
314	On the same wall	....	....	Śaka 1489, Prabhava, Vṛiśchika, śu., pañchamī, Sunday, Rōhiṇī.	Tamil	Records gift of certain garden-lands by the individual mentioned in No. 313 above, for the expenses connected with the Vaigāśi-festival of the god.
315	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year	Do.	Records gift of 633 kuḻi of land by purchase from the assembly of Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam in Kuṟukkai-kūṟṟam, a sub-division of Malāḍu alias Jananātha-vaḷanāḍu by Vaṉṉiya Malaiyamāṉ for the maintenance of Tiruvaraṅgattamudaṉār of Mūṅgiṟkkuḍi for cultivating a flower-garden called Kaṭakkattukkaṇḍaṉ presented by him in accordance with the orders of Rājarāja-Chēdiyarāyar.
316	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	19th year, Dhanus, śu., pañchamī, Monday, Aviṭṭam.	Do.	Records gift of 32 cows and 1 bull by Avaniāḷappirandāṉ Kōpperuñjiṅgadēva for burning a perpetual lamp in the temple of Tiruviḍaikaḻi-Nāyaṉār at Tirukkōvalūr in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu alias Jananātha-vaḷanāḍu.
317	Do.	Do. ..	Do. do.	13th year, Makara śu., pañchamī, Monday, Śravaṇa.	Do.	Records gift of 16 cows by the son of a dancing girl of the temple for the daily ghee-offering to the god. Mentions the liquid measure Ulagaḷanda-nāḻi.
318	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year .. .	Do.	Records a tax-free gift of land on the Uttarāyaṇa (northern solstice) day by Malaiyamāṉ Iraiyūraṉ alias Rājarāja-Chēdiyarāyaṉ of Kiḻiyūr for burning four perpetual lamps in the temple for the merit of his father and himself.
319	Do.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1443, Vṛisha, Kārtigai, 8.	Do.	Incomplete. Records gift to the temple by Maṅgaraśaiyaṉ of certain grazing taxes leviable from the maṉṟāḍis (shepherds) living within the limits of the temple villages as per orders of the king.
320	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	17th year, Makara, śu., ēkadaśī, Friday, Kārtigai.	Do.	Records gift of 2,800 kāśu by a lady of Neṉmali alias Milāḍamahādēvi-chaturvēdimaṅgalam on the southern bank of the Peṇṇai in Kuṟukkai-kūṟṟam, for providing offerings to the god of Tirukkōvalūr on the Uttarāyaṇa-festival every year, from the interest thereof.
321	Do.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1443, Vṛisha, Kārtigai, 4.	Do.	Registers that the committee in charge of the treasury of the Tiruviḍaikaḻi-Nāyaṉār temple made a sale for 20 poṉ of three temple villages to a certain Sūryanārāyaṇa-śeṭṭi belonging to the Tiruveṇṇainallūr Gōpāla-śeṭṭi community residing in Kāñchīpuram in Toṇḍai-maṇḍalam. The same individual had to pay into the temple treasury 37 poṉ every year.
322	Do.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva.	5th year	Do.	Records a tax-free gift of two vēli of land by purchase from the assembly of Tirukkōvalūr by Malayamāṉ Attimallaṉ Sokkapperumāḷ alias Rājagambhīra-Chēdiyarāyaṉ of Kiḻiyūr to the temple of Tiruviḍaikaḻi-Nāyaṉār at Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall	Pallava ..	Sakalabhuvanachakravartin Avaṉiāḷappirandaṉ alias Kōpperuñjiṅgadēva.	5th year, Makara, śu., prathama, Sunday, U tirādam.	Tamil	Records gift of 6 cows by certain individuals of Mēlaippaṇaippākkam of Iḍaiyāṟu-nāḍu, a subdivision of Tirumuṇaippāḍi, for burning a twilight lamp in the temple. Mentions the measure Ulagaḷandāṉ-nāḻi.
324	On the west wall of the same prākāra.	..	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ.	7th year, Āḍi ..	Do.	Records gift of a village by Tirumāliruñjōlaininṟāṉ alias Maḻavarāyar of Naḷakkuṟuchchi in Śevvirukkai Sembōnāḍu, a district of Pāṇḍi-maṇḍalam, as house-sites to 25 brahmans of Vīrapāṇḍya-chaturvēdimaṅgalam named after the king and of 2 mā of wet land each, free of taxes, for the welfare of the king.
325	On the same wall	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1444, Chitrabhānu, Aṟpaśi, 24.	Do.	Registers the sale, with all the rights of proprietorship, for 10 poṉ and the subsequent perpetual lease for an annual rental of 8 poṉ to be paid into the treasury of Tiruviḍaikaḻi-Nāyaṉār of Tirukkōvalūr, of the temple village Kuṉṟattūr in Śiṟṟiṅgūr-paṟṟu to Vaḍiva-Piḷḷai, of the Gōpāla-śeṭṭi community, residing in Āṭkoṇḍanallūr in Śiṟṟiṅgūr-paṟṟu, on the southern bank of the Peṇṇai.
326	Do.	..	....	Piṅgala, Paṅguṉi, 1[2].	Do.	Records gift of a lamp by Paṇḍaraṅgidēvaṉ, son of Karaṇakampayaṇa-Uḍaiyar of the Śrīvatsa-gōtra, to the god Tiruviḍaikaḻi-Nāyaṉār and the goddess Pūṅgōvalūr-Nāchchiyār.
327	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	32nd year	Do.	Records the recovery of 10 cows by the temple-committee from Araṭṭimukkitāḍaṉ, a Śrī-Vaishṇava brahman of Tirukkōvalūr, in accordance with an old entry in the temple accounts of a gift of an equal number of cows by Piridigaṅgaṉ to the donee's grandfather for providing curds for feeding certain brahmans in the Araṭṭimikkitadaṉ-tirumāḷigaimaṭha.
328	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	....	Do.	Records the tax-free gift of the village of Ariyūr in Kaṭṭup-paṟṟu on the southern bank of the Peṇṇai in Tirukkōvalūr-paṟṟu in Naḍuvil-maṇḍalam for the expenses connected with the offerings to, and the worship of, the images of the god Tiruviḍaikaḻi-Āyaṉ, at the service called Sundara-Pāṇḍyaṉ-śandi and that of Ellāntalaiyāṉa-Perumāḷ which was set up in the temple by Sundara-Pāṇḍyadēvar in the name of his elder brother (aṇṇāḻvi). Mentions Vikrama-Pāṇḍyanallūr as one of the boundaries of the village.
329	Do.	..	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ.	....	Do.	Records the confirmation by the king of a tax-free gift of land previously made by Sundara-Pāṇḍyadēva to certain brahmans of the village Kuḍamuruṭṭi alias Raṇaśiṅgarākshasa-chaturvēdimaṅgalam for the recitation of the Vēdas by three persons daily, in front of the image of Ellāntalaiyāṉa-Perumāḷ set up by Sundara-Pāṇḍyadēva in his name in the temple at Tirukkōvalūr and for special worship to the god Tiruviḍaikaḻi-Āyaṉ, on the day of his asterism.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the same wall	Vijayanagara	Immaḍi Narasā-Nāyaka, son of Narasiṁha-Mahārāya.	Śaka 1427, Krōdhana, Kumbha, śu., dvādaśī, Thursday, Punarpūśam.	Tamil	Registers that certain lands in the three banks out of twelve banks in the village (Tirukkōvalūr) were sold at a loss to the temple of Tiruviḍaikaḻi Nāyaṉār by the tenants owing to their inability to pay the taxes and that when Immaḍi Narasā-Nāyaka visited the temple on a dvādaśī day he made these lands tax-free, and ordered the profits thereon to be utilized for offerings and worship to the god on certain days every month. Immaḍi Narasayya-dēva and Vīramarasayya-Pallavaraiyaṉ are mentioned as the king's secretaries to whom the above oral orders were given.
331	Do.	....	Tribhuvanachakravartin Kōṉērinmaikoṇḍaṉ.	3rd year and 103rd day.	Do.	Mentions that the king exempted the payment of taxes on the 18 mā of land which was granted for offerings and worship to the image of Nāchchiyār Nāyakattēviyār, which was set up in the temple by Tirumoḻiśai-Jīyar in the name of Aṉumaṉuḻāṉ-Pallavarāyaṉ.
332	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	3rd year	Do	Records the gift of 400 kuḻi of land free from taxes by Chēdiyarāya-[V]iḻakkadaraiyaṉ to the god Tiruviḍaikaḻi-Emberumāṉ for burning a perpetual lamp in the temple.
333	Do.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1444, Vṛisha, Āṇi, 7.	Do.	Registers the sale for 10 poṉ and subsequent perpetual lease for 6 poṉ per annum of the lands in Śītaipiḍāram, a temple village in Śiṅgamulai-paṟṟu on the northern bank of the Peṇṇai to the individual mentioned in No. 321 above.
334	Do	..	Tribhuvanachakravartin Kōṉērinmaikoṇḍaṉ.	....	Do.	Incomplete. Records the tax-free gift of Śeṅgaḍaṅkollai alias Vikramapāṇḍya-nallūr, a village in Teṉkarai Kaṭṭuppaṟṟu in Tirukkōvalūr-paṟṟu, for the expenses connected with the service Vikramapāṇḍyaṉ-śandi, called after the king and for offerings and worship to the god on the day of the king's asterism and during the monthly festival.
335	Do.	Vijayanagara	Vīra Bhūpatirāya	Śaka 1337, Manmatha, Māka, śu., daśamī, Friday, Rōhiṇī.	Do.	Records the gift free from taxes for the health of the king of the village of Kiṅkiṇippāḍi on the northern bank of the Peṇṇai in Tirukkōvalūr-paṟṟu by Mahāpradhāni Aṇṇadātā Uḍaiyar for the midnight offerings of the god Tiruviḍaikaḻi-Nāyaṉār to be called Uḍaiyār-śandi after the king.
336	Do.	..	....	Vibhava, Āṇi, 10.	Do.	Records an order of Māṇikka-Nāyaṉār to the temple accountant consolidating the gifts of land for the maintenance of 24 perpetual lamps in the temple of Tiruviḍaikaḻi-Nāyiṉār.
337	On the south wall of the same prākāra.	Chōḷa	Tribhuvanachakravartin Rājādhirājadēva.	9th year	Do.	Built in. Records gift of 15 kāśu by a private individual for a twilight oil-lamp to be burnt in the temple.
338	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva	19th year	Do.	Records a tax-free gift of three-quarter vēli of land by purchase from the village assembly by the individual mentioned in No. 318 above, for rearing a garden called Śiṟṟukuḍādāṉ-tirunandavanam for growing flowers and cocoanut palms thereon, to the god Tiruviḍaikaḻi-Emberumāṉ, and a further gift of land for the maintenance of two gardeners required for this purpose.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
339	On the same wall	Chōḻa ..	Tribhuvanachakravartin Rājarājadēva ..	14th year	Tamil ..	Records that a brahman lady of Muḍigoṇḍaśōḻa-chaturvēdimaṅgalam, a brahman village in Vāṇagōppāḍi, paid 60 kāśu for reclaiming 315 kuḻi out of the 100 kuḻi of unsaleable waste land belonging to the temple and handed it back to the temple with the stipulation that out of the income from this land, provision must be made for the bath and offerings of the god and goddess on the dvadaśī day in the month of Mārgaḻi every year. Veṇṇaikkūttan-taḍi is mentioned as a land-measure.
340	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva; Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	10th year, Siṁha, śu., prathamā, Monday, Pūram.	Do. ..	Records that, in response to the request of Rājarāja-Chēdiyarāyaṉ, the king made through Pallavarājaṉ, a tax-free gift of 21¼ vēli of dry land in Tirukkōvalūr and Kīraṉūr to supplement the previous donation made for offerings and daily worship to the god Tiruviḍaikaḻi-Āḻvār.
341	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	5th year, Karkaṭaka, śu., tritīya, Monday, Makha.	Do. ..	Begins with the introduction '*புயல்வாய்ப்ப*', etc. Records that Rājarāja-Chēdiyarāyaṉ and Rājarāja-Kōvalarāyaṉ purchased one vēli of waste land from the village asembly, reclaimed it for cultivation and made a gift of it to the temple for the expenses of feeding the Śrī-Vaishṇavas who came to worship the god on the two festival days in the Chittiramēḻi-maṭha in the temple and on certain other festival days.
342	Do.	Do. ..	Rājarājadēva	[1]3th year ..	Do. ...	Records that Rājēndraśōḻa-Perugai[m]ārāyaṉ and Rājēndraśōḻa-Pañchalarāyaṉ of Poṅgūr in Tirumuṉaippāḍi bought 1,000 kuḻi of dry land from the village assembly and presented it for rearing a garden called Śatrugaṇḍaṉ-tirunandavaṉam for growing flowers and cocoanuts for the use of the god Tiruviḍaikaḻi-Emberumāṉ and that he also made a further gift of 256 kuḻi for the maintenance of the gardeners required for the purpose.
343	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	8th year, Māśi 26, Monday, Pūram.	Do. ..	Records that a lady of Śiṅgaḻva-nāḍu made a gift of 7 kaḻañju of gold to the assembly of Chandraśōḻa-chaturvēdimaṅgalam, for conducting the festivals in Aṟpaśi and Vaigāśi and for the (daily) recitation of the Tiruvāymoḻi and for offerings to the god, and that the assembly set apart a portion of the temple lands for this purpose and utilized the money for completing the repairs of the southern prākāra wall of the temple.
344	On the south wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madura (Madurai) and the crowned head of the Pāṇḍya.'	24th year	Do. ..	Incomplete. Seems to record a gift of land by Pugalūr-dēvaṉ alias Tirujñānasambandavēḷāṉ, the headman of Kaṇḍaiyūr, for providing offerings to the god Tiruviḍaikaḻi-Emberumāṉ at Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam in Kuṟukkai-kūṟṟam of Malāḍu in Rājarāja-vaḷanāḍu on four specified days.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
345	On the same wall	Chōḷa	Tribhuvanchakravartin Kulōttuṅga-Chōḷadēva.	5th year	Tamil	Records gift of 1 vēli of land in Sōmâśi-Kiranūr by Malayamāṉ Kāmaṉ Malaiyaṉ Chēdiyarāyaṉ alies Muḍigoṇḍaśōḻa Malaiyakularāyaṉ of Kiḷiyūr in Rājarāja-vaḷanāḍu, for constructing in stone the Tiruppū-maṇḍapam and Tirukkākkaḷḷi of the temple.
346	Do.	Do.	Do	19th year	Do.	Records gift of paddy by the Vaishṇavas and the other temple servants of Tiruviḍaikaḻi-Emberumāṉ from their respective incomes from the temple. for offerings and garlands to Aḻagiyamaṇavāḷa-Perumāḷ and for the maintenance of a gardener for a flower-garden for the temple.
347	Do.	Do.	Do.	Vibhava, Āṇi 10	Do.	Damaged at the end. Seems to record an additional gift of 1,000 kuḻi of land for the maintenance of the Kaikkōḷas who owned already 2,000 kuḻi of land which had to be forfeited on account of certain changes in the festivals of the temple. The same 2,000 kuḻi of land was given over to them with this addition of 1,000 kuḻi.
348	On the east wall of the same prākāra.	Do.	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th year	Do.	Begins with the introduction "பூமாது புணர", etc. Records that the temple priests (vaikhānasa) who took from a resident of Karambaṅgallūr alias Śuṅgamtavirttaśōḻa-chaturvēdimaṅgalam in Paṅgaḷa-nāḍu, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, 17 kāśu in the 18th year of Kulōttuṅga-Chōḷadēva, for buying 1,000 kuḻi of land for the maintenance of two gardeners for the flower-garden of the temple, were unable to do so and that now they allotted certain other temple lands for this purpose and arranged for the daily supply of flowers and garlands to the god during the three services (sandhi)
349	On the same wall	Do.	Do.	15th year, Mīna, śu., prathama, Revatī.	Do.	Lost in the middle. Begins with the introduction "பூமாது புணர," etc. Records that Appattāṉ alias Piridigaṅgaṉ of Madaḷambāḍi in Paṅgaḷa-nāḍu made a gift of one vēli of land by purchase for feeding the Śrī-Vaishṇavas of the Tirumaḻiśai-Āḻvār-Tirumāḷigai maṭha attached to the temple of Tiruviḍaikaḻi-Āḻvār and authorized the brahmans of the village assembly to supervise the charity. Vikramaśōḻa Chēdiyarāyaṉ exempted this land from payment of the taxes due to him.
350	On the south wall of the Rāmasvāmin temple in the second prākāra.	..	....	Dundubhi	Grantha and Tamil.	States that, while the god together with his consorts was seated on the throne called Nalukavi-Perumāḷ under the Śaṭagōpaṉ pearl-canopy in the Rāmānuja-maṇḍapa after the sacred bath in the month of Āḍi, certain Śrī-Vaishṇava devotees made a gift to a lady devotee of half of the produce in paddy and other dues from certain land belonging to them in Vīratuṅgapura-paṟṟu.
351	On the base of the north wall of the maṇḍapa in front of the central shrine.	Vijayanagara	Kampaṇa-Uḍaiyar	Śaka 1284, Śubhakṛit, Dhanus, śu., dvitīya, Monday, Śravaṇa.	Tamil	Records a tax-free gift, for the pacification of the king's indisposition, of ¼ mā of land to Dēvarāja-Bhaṭṭa, a temple priest, for worshipping the god.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
352	Inside the second gōpura ; left of entrance.	....	....	....	Tamil verse ..	Three verses in praise of a certain Murugaṉ Kōvinathaṉ, the local chief of Koṭṭūr.
353	On the west base of the same gōpura.	Chōḷa ..	Tribhuvanachakravartin Kulōttunga-Chōḷadēva.	29th year, Tula, śu. chaturthi, Saturday, Śravishṭha.	Tamil ..	Registers the gift of 165 kuḻi of land and a house by the trustees of the Tiruviḍaikaḻi-Emberumaṉ temple at Tirakkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam in Kuṟukkai in Rājarāja-vaḷanāḍu to a certain private individual for rearing a flower-garden for the temple.
354	On the same base	Do.	Do.	25th year, Karttigai, śu. . .	Do. ..	Built in. Seems to record the provisions made for offerings to the god while the Tiruppāvai hymns were being recited. Mentions the village Jagadēkavīra-chaturvēdimaṅgalam.
355	On the southern base of the Rāmasvāmin shrine in the northern portion of the third prākāra.	Vijayanagara	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka 1496, Bhava, Kaṭaka, śu. . . . Anūrādha.	Do. ..	Records gift of certain lands in the village of Kaṭṭuppaiyūr, by Tirumalainambi Tiruvēṅgaḍayyaṉ for certain offerings to Chakravarti-tirumagaṉār in the temple of Āḻvārgaḷ-Nāyiṉār at Tirukkōvalūr.
356	Inside the outermost gōpura ; left of entrance.	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1454, Nandana, Makara, śu. dvitīyā, Friday, Śravaṇa.	Do. ..	Records gift of house-sites to the temple servants on both sides of a new street called Bhōgarājap-perunderuvu opened out close to the big gōpura at Tirukkōvalūr by Mahāmaṇḍalēśvara Bhōgayadēva-Chōḷamahārāja in obedience to the order of the king transmitted to him through Tirumalaidēva-Mahārāya.
357	Inside the south wall of the western gōpura.	....	....	Śārvari, Paṅguṉi..	Do. ..	Records that certain Vaishṇavas residing in the Emberumāṉār-Jīyar sannidhi street, agreed to occupy the houses newly built in the square founded as a charity of Alluṇḍu Virupparāśayaṉ and promised to look after the future repairs of these buildings themselves.
358	On a pillar in the Ardha-maṇḍapa in front of the central shrine in the Tiruvīraṭṭānēśvara temple at **Tiruvadi**, Cuddalore taluk, South Arcot district.	Chōḷa ..	Rājakēsarivarman alias [Uḍaiyār] Kulōttuṅga-Chōḷadēva.	3[6]th year ..	Do. ..	Much damaged at the end. Begins with the introduction "புகழ்மாது விளங்க," etc. Seems to record gift of a perpetual lamp to be burnt in the same temple.
359	On another pillar in the same place.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	31st ,, ..	Do. ..	Begins with the introduction "புகழ்மாது விளங்க," etc. Records gift of 96 sheep by Tiruvaṉaikkāvaṉ Eḍuttapādam alias Rājarāja-Ulaguvēḷāṉ of Vāṭkai in Neṉmali-nāḍu, a subdivision of Arumoḻidēva-vaḷanāḍu for a perpetual lamp to be burnt in the temple of the god Tiruvīraṭṭānam-Uḍaiyār of Adhirāja-maṅgalyapuram in Āṉmūr-nāḍu, a subdivision of Tirumuṉaippāḍi.
360	On a third pillar in the same place.	Gaṅga-Pallava.	Nṛipatuṅgavarman	18th ,, ...	Do. ..	Much damaged. Records gift of 570 kaḻañju of gold by [Pāṇḍi] Varaguṇa-Mahārājaṉ to the merchants (nagarattār), of Adiyaraiya-maṅgalam for certain specified offerings to the god Tiruvīraṭṭānattu-Mahādēva of that village.
361	Do.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman ..	32nd ,, ...	Do. ..	Damaged in the middle. Seems to record gift by an individual of Kalayūr in Maṇṇi-nāḍu, a subdivision of Śōḻa-nāḍu on the northern bank (of the river Kāvērī).

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
362	On another pillar in the same place.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	38th year	Tamil	Damaged completely at the end. Seems to record gift by an individual of Tiruvaiyāṟu for burning a perpetual lamp in the temple.
363	Do.	Do.	Parakēsarivarman	2[1]st „	Do.	Damaged at the end. Records gift of 90 sheep and a lamp-stand by a private individual of Ādhirājamaṅgalyapuram for burning a perpetual lamp in the temple of Tiruvīraṭṭāṇattu-Mahādēva.
364	Do.	Do.	Do.	12th „	Do.	Damaged at the end. Seems to record gift for a perpetual lamp.
365	Do.	..	....	34th „	Do.	Damaged at the beginning. Records gift of 90 sheep by a private individual of Viḻuppēraraiya-nāḍu, a subdivision of Maṇṇi-nāḍu for a perpetual lamp to be burnt in the temple.
366	Do.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	31st „	Do.	Damaged at the end. Seems to record gift of two perpetual lamps by a certain Koṅgavāṇar.
367	Do.	Gaṅga-Pallava.	Nṛipatuṅgapōttaraśa	22nd „	Do.	A damaged fragment.
368	Do.	Do.	Parakēsarivarman	9th „	Do.	Damaged at the end. Seems to record a gift of gold for the supply of ghee to the seven temples at Tiruvīraṭṭāṇam, Tiruvāraṇavāśi, Tirunāgīśvaram, Tiruvagattīśvaram, Tiruvāgīśvaram, Tiruśidaiñāḻal and Tiruppaḻañjōḍu.
369	On two pillars in the Alaṅkāra-maṇḍapa before the Tripurasaṁhāra image in the same temple.	..	....	....	Tamil verse	Enumerates in 25 verses the ornaments presented, the shrines and the maṇḍapas constructed and the lands granted to the temple of Tiruvīraṭṭāṇam at Tiruvadigai by a certain Kaḷiṅgaṉ who is variously called Toṇḍaiyarkōṉ and Naralōkavīraṉ.
370	On the north wall of the same maṇḍapa.	..	....	Vikāri, Āḍi, 24	Tamil	Records gift of the village of Āḻaṅgal-kuppam in Tirumūrpaṟṟu by Narasa-Nāyakkar for burning daily 50 special lamps at the entrance of the bathing hall called Nediyanāyaka-snapana maṇḍapa and 100 special lamps at the Mahāmaṇḍapa and for offerings to the goddess Chāmuṇḍi-Nāchchiyār every Friday. Aṟamvaḷatta-Nayiṉār is mentioned as the agent of Narasā-Nāyaka.
371	On the east wall of the same maṇḍapa.	Sāḷuva	Mahāmaṇḍalēśvara Naraśiṅgayyadēva-Mahāarasu.	Śaka 1391, Khara, Vaiśākha, śu., 10.	Kanarese	Records gift of the taxes collected from the village Mūsukoḷattūr, hamlet of Tribhuvanamahādēvi paṭṭaṇam in Viḷidilambaṭṭu-chāvaḍi, by Timmi-Nāyaka, the agent of Aṇṇamarasayya who was the deputy (avasaram) of the king, for the expenses connected with the Vasanta festival of the god at Tiruvadi.
371A	On the same wall	Do.	....	Vikṛiti (expired), Khara (current)	Do.	Records gift of 5 mā of land by the same individual to the temple trustees for burning 5 perpetual lamps in the same temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
372	On the same wall	Sāḷuva	Narasiṅgayyadēva-Mahāarasa	Vikṛiti, Āśvija, śu., 13, Monday.	Kanarese	Records the grant of the taxes collected from the villages Satyabharaṇa-nallūr and Suṇṇāvūru, by Avasaram Aṇṇamarasa, for offerings to the god during the early morning service and for conducting the car festival in the month of Tai. Records also gift of some land to the person who conducts the worship.
373	On the south wall of the same maṇḍapa.	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1292, Sādhāraṇa, Tula, ba., daśamī, Monday, [Makha].	Tamil	Records the sale of the village of Śattippaṭṭu, a hamlet of Śiru-Tiribhuvanamādēvi by two individuals of Tribhuvanamādēvi in Kīḻai-Aḻiśilkaṭṭup-paṟṟu, a sub-division of Vaśalippāḍi to Mappūdi Sendāmaraikkaṇṇan Kaliṅgarāyar mallinatha of Janaṉāthanallūr alias Māmalapuram in Āmūrnāḍu, a sub-division of Āmūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, for the sum of 250 Vīrachampan-guḷigai.
374	On the same wall	Do.	Do.	Sadhāraṇa, Tai, 5.	Kanarese	Records the tax-free gift of the village of Śattippaṭṭu alias Nyāyaparipālanallūr in Kīḻai-Aḻiśukaṭṭup-paṟṟu for the expenses connected with the offerings and worship of the god. This gift took place three months after the sale mentioned in No. 373 above.
375	Do.	Do.	Do.	Sādhāraṇa, Tai, 5, trayōdaśī, Tuesday, Ārdra.	Tamil	The god is called herein Mudalīśvara.
376	Do.	..	....	Śaka 1458, Dunmuki, Āḍi, 10.	Do.	Records the gift of 2 mā of wet and one mā of dry land and a house-site in the Brahman street within the fort, to Vīravalli Dēvarāja-Bhaṭṭar Kāśināthar Kuppayyaṉ alias Uddaṇḍavēlāyuda-Bhārati of the Kauṇḍinya-gōtra and Āpastamba-sūtra, a resident of Mahīpālakulakāla-chēri, in Uttaramērūr alias Rājēndraśōḻa-chaturvēdimaṅgalam, an independent village in Kaliyūr-kōṭṭam, a district of Toṇḍai-maṇḍalam, for composing a (kalambagam) poem in praise of the god Vīraṭṭāṉam-uḍaiya-Tambirāṉār of Tiruvadigai.
377	On the base of the east wall of the same maṇḍapa behind the Vināyaka shrine in the same temple.	..	Tribhuvanachakravartin Kōṉērimaikoṇḍāṉ.	5th year	Do.	Built in. Records the gift of taxes on certain lands for the expenses of the service called Rājakkaṇāyan-śandi, instituted by the king in his name, for certain festivals and for worship and offerings to the god on the day of his asterism.
378	On the same base behind the Subrahmaṇya shrine in the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Śrīraṅgadēva-Mahārāya.	. . . Vaigāśi 12.	Do.	Built in. Mentions Krishṇappa-Nāyakarayyaṉ agent of the king and Rāyasam Tirumalayyaṉ.
379	On the north wall of the kitchen in the same temple.	Pāṇḍya	. . . Tribhuvanachakravartin Śrīvalladēva.	33rd year, . . . śu. di., prathamā, Friday . . .	Do.	Built into the store-room Records the tax-free gift of some lands in Ettappāṇai by Malaiyaperumāḷ Toṇḍaimāṉ the son of Nallaperumāḷ Toṇḍaimāṉār of Tyāgavalli in Rājādhirāja-vaḷanāḍu for worship and offerings to the god Uḍaiyār Padikuduttaruḷīśuram-Uḍaiyār, consecrated in the temple at Tiruvadigai by the donor's brother.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On the west wall of the same kitchen.	Chōḷa	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	4 [5]th year	Tamil	Lost in the beginning. Begins with the introduction, "புகழ்மாது விளங்க" etc. Records gift of 2,000 kuḻi of land, by purchase, by Araiyaṉ Marudamāṇikkam, the headman of Arumbākkam, in Maṇavil-nāḍu, in Jayaṅgoṇḍaśōḻa-maṇḍalam for rearing a flower-garden called Parudimāṇikkaṉ-tirunandavaṉam to the god Tiruvīraṭṭāṉam-Uḍaiyār at Adhirāja-maṅgalyapuram in Āṇmūr-nāḍu, a sub-division of Tirumuṉaippāḍi, a district of Gaṅgaikoṇḍaśōḻa-maṇḍalam and also for the maintenance of two gardeners and a waterman for it.
381	On the same wall	Do.	Parakēsarivarman alias Tribhuvanachakravartin Kulō . . .	. . . 14th day, Sunday, Rēvatī.	Do.	Built into the store-room. Begins with the introduction, "புயல் பெருக" etc. Records gift of 64 perpetual lamps to the temple by Araśanārāyaṇaṉ Eḻiśaimōgaṉ alias Jananātha-Kachchiyarāyaṉ of Kāṭṭukkuḍi.
382	Do	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	48th year	Do	Built into the store room. Begins with the introduction, "புகழ்மாது விளங்க" etc. Records that the citizens of Adhirāja-maṅgalyapuram converted into wet about 4,800 kuḻi of dry land belonging to Madhurāntakadēvaṉ Poṉṉambalakkūttaṉ, the headman of Arumbākkam and made a gift of it for the feeding expenses of the Tirunāvukkaraiśadēva-maṭha attached to the temple.
383	Do.	Do.	Do. do.	43rd ,,	Do.	Built in by a brick wall at its right end. Begins with the introduction "புகழ்மாது விளங்க" etc. Records gift of 192 sheep by . . . Śōḻa-Talaikkōli for burning two perpetual lamps in the temple.
384	Inside the Appar shrine in the south prākāra of the same temple.	....	Śambuvarāya	....	Do.	Records gift of 3,000 kuḻi of land by Śambuvarāya for providing sandal-paste (tiruchchāndu) to the goddess Chāmuṇḍi-Nachchiyār set up in the temple of Tiruvīraṭṭāṉam-uḍaiya-Nāyaṉār at Adhirāja-maṅgalyapuram alias Tiruvadigai.
385	On the same wall	Chōḷa	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	38th year	Do.	Begins with the introduction, "புகழ்மாது விளங்க" etc. Records gift of 96 sheep by Vikramaśōḻaṉ Kākku-Nāyakaṉ alias Kanakarāyaṉ of Kōṉūr in Payyūr-kūṟṟam, a sub-division of Rājarāja-vaḷanāḍu for burning a perpetual lamp in the temple.
386	On the south wall of the first prākāra.	Do.	Kulōttuṅga-Chōḷadēva	10th ,,	Do.	One stone missing. Records gift of 32 cows and 1 bull by Gaṅgadaraiyaṉ Tiruvaṉ alias Kaliṅgarāyaṉ of Iḷaiyāṅguḍi, a sāmanta-mudali of Uḍaiyār Kāḍavarāyar, for the sacred milk-bath of the god.
387	On the same wall	Do.	Do.	1• ,,	Do.	Incomplete. Records gift of 32 cows, 1 bull and a lamp-stand by Śeṅgēṇi Ammaiyappaṉ . . . Vikramaśōḻa-Śambuvarāyaṉ for burning a perpetual lamp in the temple.
388	Do.	Pallava	Sakalabhuvanachakravartin Kōpperu[ñ-jiṅgadēva].	. . . 18.	Do.	Stones missing. Seems to record gift of a perpetual lamp to the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the wall of the south verandah in the same prākāra ; inside the old Vāhana-maṇḍapa.	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rajadhirājadēva.	[16th] year, Vṛiśchika, 20. . . . Thursday, Śravaṇa.	Tamil	Begins with the introduction, "கடல் சூழ்ந்த," etc. Gives an inventory of the gold jewels and silver articles belonging to the temple.
390	On the same wall	....	....	....	Do	Gives the details of the precious stones in and the weights of the several ornaments presented by Kūḍal Araśan . . . . . Kāḍavarāyaṉ to the temple at Tiravaḍigai.
391	On the same wall to the west of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year, Tula. ba., Tuesday, sha[shṭhī]. . . .	Do.	Built in at the end. Gives the details of the precious stones in and the weight of one jewelled necklace presented by Kūḍal Araśanārāyaṇaṉ alias Āḷappirandaṉ Kāḍavarāyaṉ to the god Tiruvīraṭṭāṇam-Uḍaiyār.
392	On a pillar in the south verandah of the same prākāra.	Do. ..	Rājakēsarivarman alias Uḍaiyār Tribhuvanachakravartin Rājadhirājadēva.	18th year	Do.	Begins with the introduction, "திங்களேர்தரு," etc. Records gift of 96 sheep by two private individuals for burning a perpetual lamp in the temple. Tirumuṇaippāḍi is here mentioned as a district of Rājēndraśōḷa-vaḷanāḍu.
393	On the same pillar	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th „	Do	Records gift of 90 sheep by an individual belonging to the community called Jananāthatteriñja-valaṅgai-vēḷaikkārar of Paṅgaḷa-nāḍu for a perpetual lamp in the temple. Tirumuṇaippāḍi is mentioned as a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam.
394	On another pillar in the same place.	Do. ..	Do. do.	7th „	Do.	Begins with the introduction, "திருமன்னி வளர," etc. Records gift of 90 sheep by a captain of the king's own regiment of archers called Rājakuñjaratteriñja-villigaḷ for a perpetual lamp in the temple.
395	Do. do.	Do. ..	Do. do.	8th „	Do.	Begins with the introduction, "திருமன்னி வளர," etc. Records gift of paddy by Sādēvaṉ, a resident of Ariyalūr for offerings to the image of Giripaḍinaḍappar, set up by him in the temple of Tiruvīraṭṭāṇam-uḍaiya-Mahādēva.
396	Do. do.	Do. ..	Do. do.	Do. „	Do.	Begins with the introduction, "திருமன்னி வளர" etc. Records gift of 90 sheep each, by three individuals for three perpetual lamps, one to be burnt before god Tiruvīraṭṭāṇam-Uḍaiyār and two before god Giripaḍinaḍappar in the same temple.
397	Do. do	Do. ..	Uttama-Chōḷa	[14]th „	Do.	Records the gift of 144 sheep by Mīṉavaṉ Vallavarāyaṉ of [Pū]viḷā-nāḍu for one and a half perpetual lamps to be burnt in the temple.
398	On the same pillar	Do. ..	Uttama-Chōḷadēva	14th „ ..	Do.	Records gift of 96 sheep by Attāmaṉ Ayyāraṉ alias Kaṇḍatōḷ-Gaṇḍappayyaṉ of Pūṅguṉṟam for burning a perpetual lamp in the nāṭaka-śālai-maṇḍapa, erected by him in the temple.
399	Do.	Do ..	Rājakēsarivarman [alias] Rājadhirājadēva.	28th „ ..	Do.	Much damaged. Seems to record a gift of 45 sheep for a lamp.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
400	On another pillar in the same place.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	9th year	Tamil ..	Begins with the introduction, "திருமன்னிவளர" etc. Records gift of 90 sheep by Karikāla-Kāmapperiyaduraiyaṉ of Kaḍala[nūr] for burning a perpetual lamp in the temple.
401	Do. do.	Do. ..	Do. do.	9th " .	Do. ..	Begins with the introduction "திருமன்னிவளர", etc. Records gift of 100 kāśu by Aṇukki Śāttaṉ Rāmadēvi, a maid-servant (peṇḍāṭṭi) of the royal household (periyavēḷam) of Rājēndra-Śōḷadēva to the merchants (nagarattār) of Adiyaraiya-maṅgalam, who promised to measure, as interest, 50 kalam of paddy to the temple of Tiruvīraṭṭāṉam-uḍaiya-Mahādēva for offerings and worship to the god on the Uttarāyaṇa and Dakshiṇāyaṇa saṁkrānti days every year.
402	Do. do.	Do.	Do. do.	5th " ..	Do. ..	Much damaged. Begins with the introduction, "திருமன்னிவளர" etc. Records gift of 450 sheep by four individuals for burning five perpetual lamps in the temple at Tiruvadigai.
403	On a pillar in the north verandah of the same prākāra.	....	....	....	Do. ..	In modern characters. Fixes the taxes leviable from the weavers, oilmen and aṅgāḍiyar, who were made to colonise in a street called Tirunāvukkaraśaṉ-tiruvīdi, which was newly formed after clearing the jungle to the north of a Piḍāri temple in the lands belonging to Tiruvīraṭṭāṉam.
404	On the west wall of the maṇḍapa in front of the Naṭarāj shrine in in the same temple.	Pāṇḍya ..	Jaṭāvarman alias Sundara-Pāṇḍyadēva ..	18th year, Kumbha, ba., saptami, Saturday, Mṛigaśīrsha.	Do. ..	Records the gift by the residents of the villages of Maṟaṉpāḍi alias Gaṅgaikoṇḍaśōḷa-pēraḷam and Rājarājappēraḷam in Vēśālippāḍi, a town in Kuṟukkai-vaḷanāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, of one uḻakku for every uṟai of salt sold in retail by them, this income being utilised for offerings to the god and repairs to the temple.
405	On the same wall	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17th year, Makara, śu., chaturdaśī, Sunday, Hasta.	Do. ..	Records a similar gift of salt to the temple for the same purpose by the salt-manufacturing villages of Aḍumbūr alias Jananāthaśōḷa-pēraḷam, Śellūr alias Anapāyaśōḷa-pēraḷam, Iḍaiyaṅkuḻi alias Rājēndraśōḷa-pēraḷam, Kūḍalūr alias Rāja[nārāyaṇa]-pēraḷam, Tirunallūr alias Kiḍārumkoṇḍaśōḷa-pēraḷam, Veṇṇāriganśuḻi alias Eḻiśai-mōhaṉ-pēraḷam and Śūraikkāḍu alias Āḷappirandāṉ-pēraḷam.
406	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[6]th year, Mīna, śu., chaturthī, Saturday, Rōhiṇī.	Do. ..	Records gift of certain lands in the village of Kīḻai-Arumbākkam, by purchase from Varadarāja-Viḻupparaiyar, by Maṉṟirkkuṉikkum-Perumāḷ alias Dīpattaraiyaṉ, the headman of Śōḻakulavalli-nallūr in Paṭṭaṉpākka-nāḍu, a sub-division of Rājarāja-vaḷanāḍu for offering cooked dough (kaḷi) to the gods of the temple at Tiruvadigai.
407	On the inner wall of the second gōpura of the same temple; right of entrance.	Do ..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ Perumāḷ Parākrama-Pāṇḍyadēva.	2nd year, 132nd day.	Do. ..	Records the assignment of certain taxes for the maintenance of Vijayadēva, who was appointed as the chief guard (perumbāḍikāval) of the place.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
408	On the same wall	Saḷuva	Mahamaṇḍalēśvara Narasiṅgayadēva-Mahārāya.	Śaka 1400, Viḷambi, ..., śu., paurṇami, Friday, Chittirai.	Tamil	Mentions that Kāmakōkiḷāṉār Aṟamaḷatta-Nāyaṉār, the agent of Īśvara-Nāyaka, the daḷavāy of Mahamaṇḍalēśvara Narasiṅgayadēva-Mahārāja constructed a car for the god Tiruvīraṭṭāṇam-uḍaiya-Nāyiṉār and instituted certain festivals, on behalf of his brother Rāhuttap-perumāḷ and made also a gift of lands in Teṉṉampaṭṭu which was separated from Atiśaya-maṅgalam in Tirumūr-paṟṟu, for maintaining a maṭha of Aghōrāstra-Nāyiṉār of Tiruveṇṇainallūr.
409	Do.	Pallava	Sakalabhuvanachakravartin Kōpperūñjiṅgadēva.	2nd year	Do.	Records gift of 32 cows and a bull by Koṟṟamāṉ Paḷandiya-rāyaṉ of Pālaiyūr alias Rājēndrasōḷa-nallūr in Pālaiyūr-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍasōḷa-vaḷanāḍu for burning a perpetual lamp in the temple at Tiruvadigai.
410	Do.	..	....	Śaka 1399, Hēviḷambi, Margaḷi, 10, Sunday, Śravaṇa, dvādaśī	Do.	Records gift of 250 kuḻi of land measured by the Rāya-vibhāṭaṉ-kōl, by Rāhuttap-perumāḷ, the agent of Īśvara-Nāyaka for the supply of crushed rice to the god Eṟamaṉ-Piḷḷaiyār. Mentions also that a certain Veṇṇaip-perumāḷ repaired the Mūtta-Nāyiṉār (Vināyaka) shrine.
411	Do.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 148[4], Dundubhi, Kārtigai, 29, Saturday, tṛitīya.	Do.	Records gift of 2,500 kuḻi of land by Kumarappa-Reḍḍiyār, the agent of Sūrappa-Nāyakkarayyaṉ for offerings and worship to the image of Kandasvāmiyār (Skanda) set up in the maṭha called Kandasvāmiyār-maṭha constructed by him as an endowment of Kanniappa-Reḍḍiyār.
412	On the wall of the same gōpura; left of entrance.	Do.	Achyutadēva-Mahārāya	Śaka 1455, Nandana, Āvaṇi, 7.	Do.	Records that the king exempted the two villages of Tiruvāmūr and Āyippākkam, which were granted as dēvadāna by Rāmabhaṭṭar-ayyaṉ, from payment (to the state) of taxes amounting to 175 paṇam, and this amount was ordered to be utilised for worship and repairs in the temple.
413	On the base of the same wall	Tanjore Nāyaka.	Chiṉṉappa-Nāyaka	Svabhānu, Tai, 30	Do.	States that the five classes of kaṇmāḷar, blacksmiths, carpenters, goldsmiths, architects and brass-workers were exempted from certain taxes payable to the state, as they were unable to pay them when coerced and were prepared to emigrate elsewhere.
414	On both the inner walls of the same gōpura.	Pāṇḍya	Māṟavarman alias Tribhuvanachakravartin Śīvalladēva.	33rd year, Kaṉṉi, śu., prathamā, Friday, Hasta.	Do.	Records the sale, with all rights of alienation by gift or sale, of the village of Ettappāṇai, southern hamlet of Tiruvadigai, to Nāyaṉār Malaipperumāḷ Vikrama-Pāṇḍya-Toṇḍaimāṉār, son of Tāyilumnalla-Perumāḷ Toṇḍaimāṉār of Paṇaiyūr residing in Tyāgavalli, in Rājādhirāja-vaḷanāḍu by the assembly of Araśūr, a brahmadēya of Araśūr-nāḍu in Tirumuṉaippāḍi, a subdivision of Rājarāja-vaḷanāḍu for 350 Vīrachampaṉ-paṇam.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On detached stones in the east wall of the second prakara; right of entrance.	....	Tribhuvanachakravatin Kōṉēriṉmaikoṇḍāṉ.	13 + 1st year	Tamil	Records the tax-free gift of the lands in Piḍāgam on the northern bank of the Muñjiyāṟu for the expenses of maintaining a service called Kōdaṇḍarāmaṉ-śandi called after the king, and for certain offerings to the god on the Pushya-day in the month of Vaigāśi, which was the king's birthday.
416	On the same wall	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 3rd year, Tai, 12.	Do.	Records the settlement of certain boundary disputes between the Māhēśvaras, the temple trustees and the residents of the village of Tiruvadigai. Refers to the 10th year of Perumāḷ Vīra-Pāṇḍyadēva.
417	Do.	Do.	Do. do.	13 + 3rd year	Do.	Records that the temple trustees of Tiruvīraṭṭāṉam-uḍaiya-Nāyaṉār agreed to show towards the Śivas, the proprietors of the temple, the same concession pertaining to lands as were current in many temples in Pāṇḍi-maṇḍalam, Śōḷa-maṇḍalam and Magadai-maṇḍalam and also in the temples at Tirumudukuṉṟam and Tiruvāmattūr in Naḍuvil-maṇḍalam.
418	On a slab built into the ceiling of the first gōpura in the same temple; right of entrance.	Chōḷa	Rajarajakēsarivarman, 'who destroyed the ships at Śālai.'	12th year	Do.	Records a tax-free gift of 18 plots (śeru) of land by the assembly of Avaiyaṉūr to the temple of Jalaśāyana-Mahādēva of that village.
419	On the same slab	Do.	Do do.	Do	Do.	States that the assembly of Raṇadhīra-maṅgalam in Aviyaṉūr-nāḍu, a subdivision of Tirumuṉaippāḍi agreed to supply the dēvadāna lands of the temple of Jalaśāyana-dēvar together with $\frac{3}{4}$ śeru obtained by exchange, with water from the irrigation-tank of the village.
420	On the north wall of the central shrine in the Kṛipāpurīśvara temple at **Tiruvennainallur**, Tirukoilur taluk, South Arcot district.	Do.	Los.	14th year	Do.	Lost in the middle. Begins with the introduction, "திருமகள் போல" etc. States that the assembly made some provision out of the offerings of the god for feeding a man who had to bale out water of the god's bath and had also to blow the conch in the temple of Tiruvaruṭṭuṟai-Āḻvār at Tiruveṇṇainallūr.
421	On the south wall of the same shrine.	Do.	Rājarājakēsarivarman	11th ,,	Do.	Much damaged. Records that certain brahmans received 10 poṉ from the temple treasury for burning a perpetual lamp in the temple of Tiruvaruṭṭuṟai-Āḻvār at Tiruveṇṇainallūr.
422	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Kulōttuṅga-Chōḷadēva	13th ,,	Do	Beginnings of lines built in. Records gift of 32 cows by Śeṅgēṇi Ammaiappaṉ Kaṇṇuḍai-Perumāḷ alias Vikrama-śōḷa-Śambuvarāyaṉ for burning a perpetual lamp in the temple.
423	On the same wall	....	....	....	Do.	Built in in the middle by a stone wall. Records gift of certain taxes leviable on certain temple lands by Kūḍal-Āḷappirandāṉ Araśanārāyaṇaṉ alias Kāḍavarāyaṉ to the god Taḍuttāṭkoṇḍadēva of Tiruveṇṇainallūr, a brahmadēya in Tiruveṇṇainallūr-nāḍu, a subdivision of Tirumuṉaippāḍi, which was itself a division of Rājarāja-vaḷanāḍu, for the welfare of the donor, his brother Āḷappiṟandāṉ Eḻiśaimōgaṉ alias Kāḍavarāyaṉ and his family.
424	Do.	Chōḷa	Tribhuvanachakravartin Vīrarājēndradēva.	7th year	Do.	Records gift of gold and a lamp-stand by a merchant of Kaḍuvainallūr in Śōḷa-maṇḍalam for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
425	On the same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Tula, ba. shashṭhī, Saturday, Punarpūsam.	Tamil	Records gift of four cows by an individual of Arumbakkam for burning a perpetual lamp in the temple of Āṭkoṇḍadēva.
426	On the west wall of the same maṇḍapa.	Do.	Rājarājavarman (Rajaraja I)	18th year	Do.	Records gift of 96 sheep by an individual of Ādanūr for a perpetual lamp to be burnt in the temple of Tiruvaruṭṭuṟai-Āḻvār, for the merit of his blind wife. This is a later copy of an inscription of Rājarāja.
427	On the same wall	Do.	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	17th ,,	Do.	Incomplete. Records gift of 6,000 kuḻi of land by the queen Śōḻakula-Madēviyār for burning a perpetual lamp in the temple of Āṭkoṇḍadēva.
428	On the south wall of the same maṇḍapa.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa[dēva].	22nd ,,	Do.	Incomplete. States that certain temple Brahmans agreed to provide morning offerings to the images of Paḷḷiyaṟai-Nāchchiyār and Vaṇaliṅgadēvar in the temple in return for the interest due on some paddy received from Virāṇadarājar alias Naṟpatteṇṇāyira-Nambi, who was in charge of the temple lamps. The donor's name is lost.
429	On the same wall	Do.	Parakēsarivarman	10th ,,	Do.	Built in. Records the gift of lands to the temple made by Parāyitaṉ Uttamaśōḻa-Mārāyaṉ of Perumūr, by purchase from the assembly of Tiruveṇṇainallūr.
430	On the west wall of the maṇḍapa containing the Sōmāskanda images in the same temple.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	5th year, Vṛiśchika, śu., saptamī, Wednesday, Aviṭṭam.	Do.	Records assignment of 500 kuḻi of land to certain individuals of Vikramapuram, a weaver colony of Śadakkamaṅgalam alias Chittasantōḻipuram, a parivaṭṭa-nagaram in Śōḻa-maṇḍalam, for 25 paṇam for rearing a flower garden to the god Taḍuttāṭkoṇḍa-Nāyaṉār and mentions that the gardeners were also given sustenance, cloths and spades required by them.
431	On the same wall	Pallava	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	27th year, Mēsha, śu., chaturdaśī, Wednesday, Hasta.	Do.	Records the gift of a pair of silver trumpets called "pichchaṉ-eṉṟu-paḍachchoṉṉaṉ" and a gold anklet for the god Āṭkoṇḍadēvar of Tiruveṇṇainallūr by Uḍaiyāṉ Śrīkayilāyam Uḍaiyāṉ of Śeñji, an arbitrator (madhyastha).
432	Do.	Do.	Sakalabhuvanachakravartin Avaniāḷappirandāṉ Kōpperuñjiṅgadēva.	18th year, Aṟpaśi	Do.	Records that the king exempted certain lands from payment of taxes and ordered this amount to be utilized for rearing fruit-gardens for the god and the balance, if any, for worship and repairs to the temple. The record is signed by Kōpperuñjiṅgaṉ and Toṇḍaimāṉ.
433	Do.	..	....	....	Do.	Seems to be a record (of Kōpperuñjiṅgadēva) dated in the 26th year purporting to be an order to Śīṉattaraiyar who was in charge of Viḻinallūr in Śendamaṅgalap-paṟṟu in regard to the irrigation of certain arecanut groves from the spring channel watering the temple lands of Poṉmēyndaśōḻa-maṅgalam and the collection of a lower rate of tax on this.
434	On the east wall of the Naṭana-sabha in the same temple.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	1[9]th year, Tula, śu., ashṭamī, Sunday, Aviṭṭam.	Do.	Records gift of 120 kāśu by an individual of Viṟai alias Akaḷaṅkapuram, a village in Viṟai-kūṟṟam, a subdivision of Vikramaśōḻa-vaḷanāḍu, a district of Śōḻa-maṇḍalam, for lamp-offerings and worship and for certain festivals to the god Āṭkoṇḍadēvar.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
435	On the north and west walls of the same sabha.	Chōḷa	Tribhuvanachakravartin Rajarajadēva	5th year	Tamil	Records gift of 4 cows by an individual residing in Ālālasundara-perunderuvu for burning a twilight lamp i the temple of Āṭkoṇḍadēvar at Tiruveṇṇainallūr.
436	On the west wall of the same sabha.	Do.	Do. do.	Lost	Do.	Built in at the end. Seems to record gift of 4 cows by a private individual for the daily supply of milk to the temple for the god's morning bath
437	On the east wall of the maṇḍapa in front of the same sabha.	....	..	Rudhirōdgāri, Vaigāsi, 22.	Do	Records an agreement written under the orders of Perumāḷ Ālālasundarap-perumāḷ by the Kaikkōḷas of Tiruveṇṇainallūr on behalf of Tiruppūvaṇam-Uḍaiyār Ilaṅkēśvaradēva, who seems to have lost his life in a quarrel, about the right of way in passing through a particular road on festive occasions, reciting the Dēvāram hymns.
438	On the base of the same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who was pleased to take Madura, the crowned head of the Pāṇḍya, Īḻam (Ceylon) and Karuvūr.'	26th year,........ 12, Monday.	Do.	Records gift of cows by a brahman of Paṟkuḷam for burning a perpetual lamp in the temple of Āṭkoṇḍadēvar.
439	On the north wall of the same maṇḍapa.	Pallava	Tribhuvanachakravartin Avaṉiāḷappiranda Kōpperuñjiṅgadēva.	13th year	Do.	Built in at the beginning. Records gift of 32 cows by a member of the village assembly of Tiruveṇṇainallūr for burning a perpetual lamp in the temple.
440	On the same wall	Do.	Do. do.	12th ,,	Do.	Built in at the beginning. Records gift of 32 cows by an individual belonging to the village assembly for a perpetual lamp in the temple. The 21st year (expired) of Rājarājadēva (III) is mentioned.
441	On the south wall of the same maṇḍapa.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th ,,	Do	Records that a house-site belonging to certain individuals of the village was taken over and utilized for building in a stone hall called Vaḻakkuveṉṟa-tiruvambalam and that another site belonging to the temple was given to them in exchange.
442	On the same wall	Do	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who was pleased to take Madura, Īḻam, (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	2[6]th year, Vaigāsi, 10, Monday.	Do.	Records gift of 4 cows by a private individual for milk for the daily bath of the god Āṭkoṇḍadēvar.
443	Do.	....	....	Bahudhānya, Paṅguṇi, 18.	Do.	States that the holders of certain temple lands were permitted to cultivate them themselves and that they were exempted from the tax called *uḻavaḍai* by Tirumalaiyar, the rāyasam of Kṛishṇappa-Nāyaka as a remuneration for service in the temple and were also given houses to live in.
444	On the east wall of the same maṇḍapa.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	11th year	Do.	Records the gift of 32 cows by Malaimēlmarundu Śiṅgam alias Chōdirāyaṉ, the headman of Maṇalūr in Maṇaṟkuḍi, a subdivision of Vēsālippāḍi-nāḍu, for burning a perpetual lamp in the temple.
445	On the same wall	Do.	Tribhuvanachakravartin Rājarājadē[va].	12th ,,	Do.	One stone missing. Records gift of 4 cows by a private individual for a twilight lamp to be burnt in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
446	On the north wall of the prākāra of the same temple.	....	....	Śaka 1430, Īśvara, Kumbha, śu., saptamī, Wednesday, Rōhiṇī.	Tamil	Records that the villages of Taḍuttaṭkoṇḍa-nallūr and Śeṅgaḍaṅguḷattūr were sold by the temple authorities to Sūryanārāyaṇa, son of Gōpālaśeṭṭi of Tiruveṇṇainallūr for 100 paṇam and that an annual tax of 16 poṉ was stipulated to be paid into the temple treasury.
447	On the wall of the south verandah of the south prākāra of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	15th year, Mīna, ba, ēkādaśī, Wednesday, Aviṭṭam.	Do.	Records gift of 9½ mā of dry land by Rājarājadēvaṉ Malaiyaṉ Vaḷuvarāyaṉ, a mudali of the king, for burning 18 twilight lamps before the several images of the temple and another gift of 800 kuḷi for a flower garden.
448	On the south wall of the maṇḍapa in front of the central shrine.	Do. ..	Do. do.	6th year	Do.	Records gift by Tirumalai-Aḻagiyāṉ alias Vīragaḷvīra-Pallavaraiyaṉ, the son of a temple dancing woman, of a bell, an incense-brazier, a lamp-chain and a plate.
449	On the west wall; of the gōpura.	Do. ..	Do do.	4th year, Makara, śu., trayōdaśī, Saturday, Ārdrā.	Do.	Records gift of a cow to the temple by an individual of Araiśūr. The word Śīya is prefixed to the king's name.
450	On the same wall; right of entrance.	Sāḷuva ..	Mahāmaṇḍalēśvara Narasiṅgadēva-Mahārāja.	Plava, Chitrai, 14.	Do.	Incomplete. States that as the shepherds in charge of the temple cattle in Tiruvadi-śīrmai were unable to pay the śadakkaḍamai tax and migrated to other places, this tax was reduced at the instance of Aṟamvaḷatta-Nāyaṉār, the agent of Narasa-Nāyaka, to 1½ paṇam per year per payir, a particular unit. 7 sheep were taken as equivalent to one cow.
451	Do. do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	15th year	Do	Records gift of 4 cows by a brahman of Kaḷattūr for a twilight lamp to be burnt in the temple of Āṭkoṇḍadēvar at Tiruveṇṇainallūr.
452	On the same wall; left of entrance.	Vijayanagra.	Mahāmaṇḍalēśvara Vīra Bhūpati-Uḍaiyar.	Śaka 1333, Vikṛiti, Āḍi 1.	Do.	States that, as the residents of Vaḷundilambaṭṭu-chāvaḍi, who had agreed to measure out to the temple of Poṉṉambalanāthar one tūṇi and one padakku of paddy per mā of wet land, to pay one-fourth paṇam per mā of dry land, and give one uḻakku of ghee per payir of twenty cows and one uḻakku of oil for every piḷavu, had discontinued this supply, the king ordered the revival of it and from the proceeds instituted in his name the midday service of the god.
453	Do. do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year, Mīna, śu.	Do.	Records gift of 4 cows by a devotee of the temple for the daily supply of milk for the god's sacred bath.
454	On the inner wall, of the same gōpura; right of entrance.	....	....	9th year, Āḍi. ..	Do.	Contains an order of Śambuvarāyaṉ granting certain taxes to the temple of Uḍaiyār Taḍuttaṭkoṇḍa-Nāyaṉār for the expenses connected with offerings. The income from leases of fisheries was however ordered to be utilised for clearing silt in the respective tanks.
455	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	16th year, Mēsha, śu., tritīya, Monday, Rōhiṇī.	Do.	Records gift of 20 cows by Eḻiśaimōgaṉ Śiṉattaraiyaṉ of Marudūr for the daily supply of 5 nāḻi of milk for the god's sacred bath.
456	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do.	Records gift of gold and a lamp stand by Śeyyasāmantaṉ Gaṅgēyaṉ of Vijaiyūr for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
457	On the inner wall of the gōpura of the same temple; right of entrance.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	.... Kumbha, ba., ēkādaśi, Friday, ...	Tamil	Damaged at the end. Records gift of 32 cows and a bull for a perpetual lamp to be búrnt in the temple by a native of Irungōḷappāḍi-nāḍu.
458	Do. do.	Pāṇḍya ..	Vikrama-Pāṇḍyadēva	5th year, Chittirai.	Grantha and Tamil.	Records the tax-free gift of the village of Mēlūr in Śēndamaṅgalap-paṟṟu for conducting a service called Vikrama-Pāṇḍyaṉ śandi instituted in the king's name in the temple and for festivals to the god. Mentions the road Kāḍavarādittaṉperuvaḻi among the boundaries of the village and Poṉpaṟṟi-uḍaiyāṉ among the signatories.
459	Do. do.	Pallava ..	Sakalalōkachakravartin Kōpperuñjiṅgadēva.	10th year, Tula, chaturdaśi, Friday, Chittirai.	Tamil	Damaged. Records gift of 32 cows by a brahman of the village assembly of Tiruveṇṇainallūr for the daily supply of two and six nāḻi of milk respectively for offerings to and the sacred bath of the god.
460	Do. do.	....	....	Vibhava, Tai, 10 ..	Do.	Records an order of Perumāḷ Āḷāḷasundarapperumāḷ granting 2 mā of land, 2 measures of prasādam and a house-site to Sōmarasar, son of Chauṇḍarasar, a Kannaḍiya brahman of Ravuttanallūr as gaḍiyāra-kshētram (land given for announcing the time).
461	Do. do.	Vijayanagara	Virūpāksharāya-Mahārāya .. .	Śaka 1393, [...]kṛi, [Kumbha], śu., prathama, Monday, Uttiram.	Do.	Damaged. Seems to record gift of certain taxes for providing certain offerings at the midday service called Aṇṇanarasayyaṉ-śandi. Mentions Sāḷuva Narasiṅgayadēva-Mahārāja.
462	On the same gōpura; left of entrance.	Pāṇḍya ..	Vikrama-Pāṇḍyadēva	6th year, Puraṭṭāśi.	Grantha and Tamil.	Records gift of lands divided into 114½ shares by the king in the villages Kuṟaṭṭūr, Irundai, Kōvaḷai and Kuṟumbūr in Naḍuvil-maṇḍalam for the charities made by him in his brothers' name to certain brahmans of Kulaśēkhara-chaturvēdimaṅgalam called after the king's elder brother (aṇṇāḻvār) at 4 mā of wet land and 1 mā of dry land per share and gifts of two shares each to the two shrines of Kulaśēkharīśvaram-Uḍaiyār and Kulaśēkhara-Viṇṇagar-Emberumāṉ. Makes provision for worship and offerings at the Vikrama-Pāṇḍyaṉ-śandi called after the king. Refers to the charities of Kōpperuñjiṅgadēva.
463	In the same place	....	....	Śaka 1108, Āḍi ..	Tamil verse ..	Contains a few verses engraved by Araśanārāyaṇaṉ Āḷappirandāṉ Vīraśēkharaṉ alias Kāḍavarāyaṉ on the entrance called Gaṇḍarādittaṉ-vāśal in praise of certain members of the Kāḍavarāya family.
464	Do.	....	....	....	Do. ..	Contains five verses in praise of the god of Tiruveṇṇainallūr. A few more verses appear to have been omitted.
465	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	16th year, Mīṉa, śu. pañchamī, Monday, Kārtigai.	Tamil	Records gift of 32 cows and a bull by a private individual for the daily supply of milk for the god's sacred bath.
466	Do.	Do. ..	Do. do.	26th year, Kaṉṉi, śu, paurṇamī, Rōhiṇī.	Do.	Records gift, to the god, of a silver trumpet (kāḷam) by a resident of Śiruputtūr.
467	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Do.	Records gift of a silver-pot weighing 50¼ kaḻañju by Kūḍal Araśanārāyaṇaṉ Āḷappirandāṉ alias Kāḍavarāyaṉ for the god's sacred bath.

B.—Stone inscriptions copied in 1921—*cont.*

o.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
468	In the same place	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Tamil	Records gift of 32 cows by Paṭṭamuḍaiyaṉ Iruṇikki Kariyakaṇḍaṉ alias Milāḍarāyaṉ for burning a perpetual lamp in the temple.
469	Do.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1555 (wrong for 1444) Vṛisha, ēkādaśī, Rōhiṇī, Friday.	Do	Records a tax-free (sarvamānya) gift of 35 mā of wet and 20 mā of dry land by the king for conducting the service called Kṛishṇadēvarāyar-śándi in the temples of Taḍuttāṭkoṇḍaruḷiya-Tambirāṉar and Vaikuṇṭha-Perumāḷ at Tiruveṇṇáinallūr and for temple repairs. The name of the king is linked together with that of Dēvarāya, 'who instituted the elephant hunt'. The latter bears the Sāḷuva birudas.
470	Do.	Sāḷuva	Vīra-Narasiṅga-Mahārāya	Śaka 1555 Vibha-[va], Tai, 15.	Do.	A portion lost. States that the king confirmed the previous sarvamānya gifts of land (made) to the temple of Taḍuttāṭkoṇḍaruḷiya Nāyaṉār.
471	On the east wall of the same gōpura ; right of entrance.	....	....	....	Tamil verse	Contains a verse in praise of a certain Śrīraṅga of Mallai, (Mahābalipuram) who is described as Śiva, Vishṇu and Brahmā all combined in one.
472	On the same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Tamil	Records gift of 16 cows by a private individual for the daily supply of milk for the god's sacred bath.
473	Do.	Vijayanagara	Kumāra Mallikārjunarāya	Śaka 1407 Viśvāvasu, Āḍi, 15.	Do.	States that the Kaikkōḷas of Vaḷudilambaṭṭu-rājya were granted in the time of Aṟamvaḷatta-Nāyaṉār the privilege of using taṇḍu (palanquin) and śaṅgu (conch) as their insignia on the model of the Kaikkōḷas of Kāñchīpuram, who were enjoying these privileges.
474	Do.	....	....	Śaka 1318, Āshāḍha, ba, daśamī Friday, Bharaṇi.	Kanarese	States that Viruppaṇa, the elder brother of Nañjaṇa, the minister of king Virūpāksha, repaired the tank situated on the southern side of the temple.
475	On the same wall ; left of entrance	....	....	Do.	Sanskrit and Grantha.	Do. do. Viruppaṇa is mentioned as the son of Viṭṭhalarāya and of the Kāśyapa-gōtra. The date here is expressed by the chronogram *dāyālōka* (1318).
476	Do. do.	Vijayanagara	Vijaiyarāya-Mahārāya 'who instituted the elephant hunt.'	Śaka 1368 Akshaya, Tulā, śu. Friday, daśamī, Aviṭṭam.	Tamil	Records that as the taxes Iṇavari and Iḍaṅgai-vari collected from the Valaṅgai and Iḍaṅgai communities were exorbitant and the villagers were distressed and migrated to other places and the country became depopulated, the king had sent an order to Nāgarasa-Uḍaiyar authorising him to cancel these taxes, and as Aṇṇappa-Uḍaiyar to whom this order was communicated for execution engraved it only at certain odd places, a further petition was preferred to Nāgarasa-Uḍaiyar and this order was then caused to be engraved at Tiruveṇṇainallūr.
477	Do. do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year	Do.	States that the gōpura entrance was erected by Kūḍal Mōgaṉ Āḷappirandāṉ Araśanārāyaṇaṉ alias Kāḍavarāyaṉ.

B—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
478	On the east side of the outer wall of the same gōpura ; right of entrance.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	17th year, Simha, ba, dvādaśī, Mṛigaśīrsha.	Tamil	Records gift of 4 cows by a dancing-girl of the temple for the daily supply of milk for the god's sacred bath.
479	In the same place	Do.	Tribhuvanachakravartin Vīrarājendra-Chōḷadēva.	3rd year	Do.	Records gift of 8 cows by Araśanārāyaṇa-Pallavaraiyaṉ of Śēndamaṅgalam, an agambaḍi-mudali of Uḍaiyār Kāḍavarāya for the daily supply of milk for the god's sacred bath.
480	Do.	Do.	Tribhuvanachakravartin Rājarājadēva	16th ,,	Do.	Damaged. Refers to a political compact between Kūḍal Āḷappirandāṉ Mōgaṉ alias Kāḍavarāyaṉ and Rājarāja-Chēdiyarāyaṉ by which they agreed to be no more in feud. The marriage of the daughter of the former with Ākāraśūraṉ alias Rājarāja Kōvalarāyaṉ seems to have been the cause of discord.
481	Do.	Do.	Do. do.	Do.	Do.	Damaged. This is the counterpart of the above. Herein the compact is made between Rājarāja-Chēdiyarāyaṉ and Kūḍal Āḷappirandāṉ Mōgaṉ alias Kāḍavarāyaṉ by which Ākāraśūraṉ, brother of the former, was reconciled to the latter whose daughter was now married to Rājarāja-Chēdiyarāyaṉ.
482	Do.	Do.	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	2nd year	Do.	Records gift of 8 cows by a private individual for the daily supply of milk for the god's sacred bath.
483	On the two jambs of the ruined first gōpura of the same temple.	..	....	....	Do.	Damaged in the beginning. Records certain (revised) rates of taxes that were to be collected from the several classes of people at Tiruveṇṇainallūr, probably during the regime of the agent Narasā-Nāyaka, whose name is mentioned in the inscription.
484	On the north wall of the central shrine in the Vaikuṇṭha-Perumāḷ temple in the same village.	..	....	....	Do.	Records that Kāḍavarāyaṉ repaired the temple of Aḷagap-Pallava-viṇṇagar-Emberumāṉ, which had been the gift of his mother but had become ruined, and gave certain lands for its upkeep which had been neglected after the death of his father Maṇavāḷa-Perumāḷ.
485	On the same wall	..	....	....	Do.	Records that Kāḍavarāyaṉ consecrated the image of Tiruvāykkulatt-Āḻvār in the temple of Vaikuṇṭha-Emberumāṉ at Tiruveṇṇainallūr to be blessed with a son and made a gift of some lands in Śirupākkanallūr, hamlet of Emapperūr for its worship.
486	On the north and south walls of the same shrine.	Pallava	Sakalabhuvanachakravartin Avaniāḷappiranda Kōpperuñjiṅgadēva.	11th year	Do.	States that, while the vimāna of the temple was pulled down and renovated, the king got re-engraved this copy of an older inscription of the 12th year of Tribhuvanachakravartin Rājarājadēva recording a tax-free gift of 20 mā of land made by Āṭkoḷi-Kāḍavarāyaṉ for offerings and worship to the images of Tiruvāikkulatt-Āḻvār and Piraṭṭimār set up by him in the temple of Vaikuṇṭha-Perumāḷ for being blessed with a son. Quotes the 35th year of Tribhuvanavīradēva.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
487	On the north and south walls of the same shrine.	Chōḷa	Tribhuvanachakravartin [Tribhu]vanavīradēva.	35th year	Tamil	Records gift of lands in Śeñji, the northern hamlet of Rājarāja-chaturvēdimaṅgalam in Paṇayūr-nāḍu by Mōgaṇḍar alias Śōḻiṅgadēvaṉ and Aḻagiyaśīyaṉ Śambuvarāyaṉ to the image of the goddess Periyapiraṭṭiyār set up by the mother (name lost) of Aḻagiyapallavaṉ Kōpperuñjiṅgadēvar in the temple of Vaikuṇṭhattu-Emberumāṉ. It is noted that, as the Śrīvimāṇa was pulled down, the record had to be re-engraved.
488	On the west wall of the same shrine.	Pallava	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	3rd year, Tula, śu., navami, Wednesday, Hasta.	Do.	Records gift of 475 kuḻi of garden land by Tiruchchiṟṟambalamuḍaiyāṉ Sundara-Pāṇḍya Brahmarāyaṉ of Śōḻakulāntaka-chaturvēdimaṅgalam for offerings to the god on the festival days in Āṉi and Puraṭṭāśi and on the seventh festival day.
489	On the east wall of the maṇḍapa in front of the same shrine.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	6th year and 125th day.	Do.	Records a tax-free gift by the king of 120 mā of land in Tiruveṇṇainallūr, Koṟṟaṉūr alias Rājakkanāyanallūr and Śiruvāranbākkam for conducting a service called Rājakkaṇāyaṉ śandi called after the king, in the temple of Vaikuṇṭha-Perumāḷ and for offerings and festivals to the god.
490	On the same wall	Vijayanagara.	Śrīraṅgarāya	Bahudhānya, Paṅguṇi, 15, Thursday, Uttiram.	Do.	Records the remission of certain taxes granted by Tirumalaiyar, the agent of Kṛishṇama-Nāyakkarayyaṉ on certain lands belonging to the Kaikkōḷas and dancing girls attached to the temple of Vaikuṇṭhanāthar in Tiruveṇṇainallūr. The king bears Sāḷuva birudas.
491	Do.	..	....	....	Do.	States that the maṇḍapa was erected by Kūttaṉ Kōvattarāyaṉ, son of Nambi-āḻvāṉ.
492	Do.	Sāḷuva	Vīra Narasiṅga-Mahārāya	Śaka 1555 (wrong), Vibhava, Tai, 15.	Do.	Confirms the previous tax-free (sarvamānya) gifts of land made to the temple for offerings, festivals and worship to the god Vaikuṇṭha-Perumāḷ.
493	Do.	Do.	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	5+5+1st year, Āḍi	Do.	Records the tax-free gift, by the king, of the village of Śiruvāgunallūr alias Irukaṇaitoḍadaperumāḷ-nallūr in Iḍaiyāṟṟu-paṟṟu (exclusive of old temple holdings), for the Vaigāśi festival and offerings to the god Kaṇṇukkiniya-Perumāḷ. Śiruvāgunallūr seems to have been called Parākramapāṇḍya-nallūr from this time.
494	Do.	Pāṇḍya	Māṟavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	18+1st year, Vṛiśchika, [ba]. dvitīyā, Monday, Rōhiṇī.	Do.	Records the sale, for a sum of 160 Vīrachampaṉ-guḷigai, of the village of Śiruvārambākkam by the assembly of Tiruveṇṇainallūr alias Ravivāra-chaturvēdimaṅgalam to Udayadivākara-Iṉakkunalla-perumāḷ alias Dēvēndravallabha-Brahmādhirājaṉ of the Vāśishṭha-gōtra and a resident of Śēravaṇmahādēvi-chaturvēdimaṅgalam, a brahmadēya of Muḷḷi-nāḍu in Paṇḍi-maṇḍalam. The money was delivered in the presence of the village goldsmith.
495	Do.	Do.	Do. do.	18+1st year, Dhanus, ba., daśami, Wednesday, Rēvatī.	Do.	Records the presentation of the village of Śiruvāranbākkam to Vīrachampa-Nāchchiyār, by her father the chief mentioned in No. 494 above.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same wall	Pallava	Sakalabhuvanachakravartin Avaṉiāḷappirandāṉ Kōpperuñjiṅgadēva.	6th year	Tamil	Records gift of cows by different individuals for the daily supply of ghee to the temple. A gift made during the time of Aḻagiyaśīyaṉ Kōpperuñjiṅgaṉ is also recorded.
497	Do.	Do.	Sakalabhuvanachakravartin Aḻagiyaśīyaṉ Kōpperuñjiṅgadēva.	8th ,,	Do.	Built in. Seems to record gift of 5 cows by Tirumalaiyaḻagiyāṉ alias Vīravīrap-Pallavaraiyaṉ, a Kaikkōḷa-mudali of the temple, for the daily supply of milk to the god.
498	On the north wall of the same maṇḍapa.	Do.	. . . . . . chakravartin Kōpperuñjiṅgadēva.	27th ,,	Do.	Records gift of 4 cows by a private individual for burning a twilight lamp in the temple.
499	On the same wall	Do.	. . . . . . chakravartin Kōpperuñjiṅgadēva.	20th year, Tai	Do.	Records certain gifts of cows by different individuals for the supply of ghee for burning twilight lamp in the temple.
500	Do.	Do.	. . . . . . chakravartin Kōpperuñjiṅgadēva.	33rd ,,	Do.	Beginning built in. Records the gift of a perpetual lamp to be burnt before the image of Tiruppāṇāḻvār set up in the temple by Tiruvaykkulattup-piḷḷai alias . . . . of Miḻalai.
501	Do.	Do.	Tribhuvanachakravartin Kōnēriṉmēṉkoṇḍāṉ.	6th year and 94th day.	Do.	Records gift of money by the king for a curtain, a canopy and rope to be used on a festival day, called Rājakkaṇāyaṉ-tirunāḷ after the king, for providing cloth and rope for the flag on the fourth day of the festival of the god and for *āchārya-dakshiṇai*.
502	Do.	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	7th year	Do.	Records certain gifts of money by different individuals for burning 3 twilight lamps in the temple. At the end is also recorded a gift of money made in the 29th year of the same king, for another lamp.
503	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	26th ,,	Do.	Unfinished. Records a short list of the gifts of cows and money made in the 26th and 29th years of the king by different individuals for burning twilight lamps in the temple.
504	Do.	....	Tribhuvanachakravartin Kōṉērimaikoṇḍāṉ.	18 + 9th year, Tai.	Do.	Records the gift by the king of the taxes that were collected from the village Śiruvāranbākkam alias Ācharadhīra-nallūr in Iḍaiyāṟṟu-paṟṟu, for the expenses of conducting a service called Ācharadhīraṉ-śandi, instituted after Iṉakkunalla-Perumāḷ Dēvēndravallabha-Brahmārāyar and the eighth day festival in Vaigāśi, to the god Vaikuṇṭha-Perumāḷ. See No. 494 above.
505	Do.	....	....	....	Do.	Records an order to Vīrachampa-Nachchi making a gift of 4 mā of wet land in Śiruvāranbākkam alias Ācharadhīra-nallūr which was got as tiruviḍaiyāṭṭam by order of Perumāḷ Parākrama-Pāṇḍyadēva in the 9th year opposite to his 18th year for conducting the service instituted in the name of Piḷḷai Dēvēndravallava-Brahmādarāyaṉ and for the expenses of the eighth day festival in Vaigāśi.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
506	On the same wall	....	....	18 + 9th year, Tai.	Tamil	Records an order issued to Vīrachampa-Nachchi fixing the taxes collectable, both in coin and in kind, from the temple lands in Śiruvaranbākkam alias Ācharadhīranallūr, a hamlet of Tiruveṇṇainallūr. The 9th year opposite the 18th year of a king, probably Parākrama-Pāṇḍya of the previous inscription, is mentioned.
507	On the south wall of the same maṇḍapa.	....	Tribhuvanachakravartin Kōṉērimaikoṇḍāṉ.	18 + 8th year, chittirai.	Do.	Records exemption of taxes on the gift of 3 mā of land, in Arumbēḍu in Iḍaiyāṟṟu-paṟṟu, for burning a perpetual lamp and for conducting the fifth-day festival instituted by Śembodi Māṇikkanāyaṉ Gāṅgēyarāyar.
508	On the same wall	....	Do. do.	5th year, chittirai.	Do.	Bottom built in. Records the tax-free gift by the king, of 2,500 kuḻi of dry land in Rājēndrasōḻanallūr alias Ēmappērūr for the supply of garlands to the god.
509	Do.	Pāṇḍya	Vikrama-Pāṇḍyadēva	Do.	Grantha and Tamil.	Records the tax-free gift by the king of some lands in Peruṅguḷattuḍaiyāṉēndal in Śēndamaṅgalap-paṟṟu for conducting a service called Vikrama-Pāṇḍyaṉ-śandi and for a festival called Vikrama-Pāṇḍyaṉ-tirunāḷ, called after the king, to the god Vaikuṇṭha-Perumāḷ.
510	Do.	Vijayanagara.	Vīra Viruppaṇa-Uḍaiyar	Saka 1311, Śukla, Āśvija, ba., saptamī, Monday.	Tamil	Records the gift, by the king, of the aggregate amount of 198 varāhaṉ collected as taxes from the village Malaiyaṉpaṭṭu alias Virupparāyanallūr in Iḍaiyāṟṟu-paṟṟu for the expenses of worship to the god Vaikuṇṭha-Perumāḷ and for repairs to the temple.
511	On the west wall of the same maṇḍapa.	Pallava	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	8th year	Do.	States that the maṇḍapa was erected by Araśāḻvār, the elder sister of Āḷappiṟandār Aḻagiyaśīyar of Perugai.
512	On the same wall	....	....	Saumya, Āḍi, 21	Do.	In modern characters. States that Aḻagāḻvāṉ alias Śrīrāma-Bhaṭṭa of Pāṟkuḷam made provision for the supply of one cocoanut every Friday for the god.
513	On the north wall of the central shrine in the Vēdapurīśvara temple at **Emapperur**, same taluk and district	Chōḷa	Rājarājakēsarivarman alias Rājarājadēva	27th year	Do.	Begins with the introduction, "திருமகள் போல," etc. Records the sale by the residents of Nālūr, a village in Ēmappērūr-nāḍu, a subdivision of Tirumuṉaippāḍi, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam of some lands free of taxes to the temple trustees of Tiruvālandurai-uḍaiya-Paramasvāmin of Ēmappērūr, for certain offerings to the god thrice a day.
514	On the same wall	Do.	Do. do.	Do.	Do.	Begins with the introduction "திருமகள் போல," etc. Records the sale of certain lands by the assembly and residents of the village of Ēmappērūr to the temple for the daily supply of one kuṟuṇi of paddy to the priest and for the expenses connected with the two festivals in the months of Chittirai and Mārgaḻi, offerings to the god, oil for lamps and paddy for the supply of flower-garlands on these occasions.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	ynasty.	King.	Date.	Language and alphabet.	Remarks.
515	On the same wall	Chōḷa	Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th year	Tamil	Unfinished. Seems to record some gift by Kuḷattuḷāṉ Sundara-Sūryadēvaṉ of Kanichchambākkam in Kiḻāmūr-nāḍu, a subdivision of Tirumuṇaippāḍi in Rājarāja-vaḷanāḍu, for burning a twilight lamp in the temple of Tiruvālanduṟai-Mahādēva at Ēmappērūr alias Rājēndra-śōḻanallūr.
516	Do.	Do.	Parakēsarivarman alias Rājēndra-Chōḷadēva.	3rd ,,	Do.	Records gift of 96 sheep by a lady of Emappērūr for burning a perpetual lamp in the same temple.
517	On the west wall of the same shrine.	Do.	Rajarājavarman alias Rājadēva	21st ,,	Do.	Begins with the introduction "திருமகள் போல," etc. Records gift of 96 sheep by a private individual of Paridippakkam, a suburb of Ēmappērūr in Ēmappērūr-nāḍu, a subdivision of Muṇaippāḍi alias Rājēndrasiṁha-vaḷanāḍu, for burning a perpetual lamp in the temple.
518	On the same wall	Do.	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	25th ,,	Do.	Begins with the introduction, "திருமகள் போல," etc. States that a private individual of Ēmappērūr provided for the supply of four arecanuts three times daily to the god.
519	On the west and south walls of the same shrine.	Do.	Do. do.	Do. ,,	Do.	Records gift of six nāḻi of ghee by the daughter of a servant of Rajarāja for burning a lamp in the temple in the month of Kārttigai every year.
520	On the south wall of the same shrine.	Do.	Rājarājakēsarivarman	14th ,,	Do.	Records gift of 96 sheep for a perpetual lamp by the individual mentioned in No. 519 above.
521	On the same wall	Do.	Rajarajkēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	11th ,,	Do.	Records gift of 96 sheep by Ēmalattaraiyaṉ of Padirippakkam for burning a lamp in the temple for the merit of his brother.
522	Do.	Do.	Rajarāja-Rājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	10th ,,	Do.	Records gift of 192 sheep by Uttiramandiri Tāṅgi Ārūraṉ of Maṇāṟṟūr in Vēsālippāḍi for a perpetual lamp.
523	Do.	Do	Rājarājakēsarivarman	14th ,,	Do.	Records gift of land by Nandiputtaṉ alias Śembiyaṉ-Mūvēndavēḷāṉ, a chief of Paṇaippākkam for offerings and lamp to the metallic images of the god Tribhuvana-Sundarar and his consort set up by the donor in the temple of Tiruvālanduṟai-Āḻvār.
524	Do.	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	10th ,,	Do.	Records gift of 32 cows by Vāsudēvaṉ Periyāṉ alias Tiruchiṟṟambala-Mūvēndavēḷāṉ for burning a perpetual lamp in the temple of Tiruvālanduṟai-Nāyaṉār.
525	On the south wall of the maṇḍapa in front of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman	36th ,,	Do.	Records gift of 9 kaḻañju of gold by Koṟṟuḷāṉ Kāmaḍi of Ēmappērūr for a perpetual lamp.
526	On the same wall	Rashṭrakūṭa	Kaṉṉaradēva	23rd ,,	Do.	Records gift of 45 sheep by the individual mentioned in No. 525 above for half a lamp to be burnt in the temple.
527	Do.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	35th ,,	Do.	Records gift of land by a brahman of Kuḍuppāñjiṟṟūr alias Muṇaiyarāditta-chaturvēdimaṅgalam in Ēmappērūr-nāḍu, for rearing a flower-garden and supplying daily a garland six spans long to the god.
528	Do.	Do.	Rājakēsarivarman	16th ,,	Do.	Damaged at the end. Records gift of a perpetual lamp by a private individual.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the same wall	Rashṭrakūṭa	Kaṉṉaradēva	27th year	Tamil	Records gift of 96 sheep by Vāṇandarayaṉ, an officer of Ēmapperūr, for a perpetual lamp to the god.
530	On the east wall of the same maṇḍapa.	Chōḷa	Rajakēsarivarman	4th ,,	Do.	Records gift of 96 sheep by Muṉainaṅgaichchāṉi, a brahman lady of Ēmapperūr, for a perpetual lamp.
531	Round the base of the Gaṇēśa shrine in the compound of the same temple.	....	Kōṉēriṉmaikoṇḍaṉ	13th year and 207th day.	Do.	Records an order of Uḍaiyār Rājēndra-Chōḷadēva, 'who was pleased to take Pūrvadēśam, and Gangai,' confiscating the lands of persons who did not settle down in Tirumuṉaippāḍi-nāḍu and had migrated and granting them to those who settled down and cutivated them on payment of taxes and to those who reared areca-palms on them in the 13th year.
532	On the same base	....	Do.	Do.	Do.	Records a similar order of Uḍaiyār Rājēndra-Chōḷadēva granting certain lands unconditionally to the new settlers in Śōḷakulavallinallūr.
533	Round the base of a ruined shrine in the same compound.	Chōḷa	....	3rd year	Do.	Begins with the introduction "பூமெவி வளர" etc. Records gift to the temple of Tiruvālandurai-uḍaiya-Mahādēva at Ēmapperūr of certain lands which were included in Kulōttuṅgaśōḷa-chaturvēdimaṅgalam, a brahmadēya in Tirumuṉaippāḍi alias Rājēndraśōḷa-vaḷanāḍu, a sub-division of Rājarāja-vaḷanāḍu, but which were now separated and constituted into a new village called Anapāyanallūr, consisting of 12 vēli of land.
534	On the south wall of the central shrine in the Sōmanathēśvara temple at **Nidur,** Mayavaram taluk, Tanjore district.	Do.	Kulōttuṅga-Chōḷadēva	48th ,,	Tamil verse	Damaged. Mentions that Kaṇḍaṉ Mādhavaṉ of Kuḷattūr, the chief of Miḻalai-nāḍu, built of stone the vimāna of the temple of Umaiyōḍu-nilāviṉa-Perumāṉ at Nīḍūr, a village in Tiruvindaḷūr-nāḍu in Śōṇāḍu.
535	On the wall of the maṇḍapa at the southern entrance into the same shrine.	Do.	Do.	[46]th ,,	Do.	Damaged. Refers to the same event and further mentions that this record is also engraved on the north-eastern side of the hall (ambalam) at Chidambaram.
536	On the wall of the verandah in the southern prākāra of the same temple.	Do.	Tribhuvanachakravartin Rājarājadēva	15 + 1st year, Kumbha, ba., ashṭamī, Sunday, Mūla.	Tamil	States that a great assembly met in the Pugaḻābharaṇa-Viṉāyakap-Piḷḷaiyār temple in Rājaśikhāmaṇi-chaturvēdi-maṅgalam, a village in Tiruvindaḷūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu, and framed certain revised rules in regard to tenancy cultivation. States that the country was formerly ruled by Kōpperuñjiṅga.
537	On the east side of the outermost wall, left of entrance into the temple.	Do.	Rājakēsarivarman [alias] Tribhuvana-chakravartin Rājādhirājadēva, 'who was pleased to take Madurai and Īḻam (Ceylon)'.	14th year, Vṛiśchika, śu., trayōdaśī, Tuesday, Aśvati.	Do.	Mutilated after the introduction "கடல்சூழ்ந்த" etc. Mentions Rājasikhāmaṇi-chaturvēdimaṅgalam, a brahmadēya in Tiruvindaḷūrnāḍu, a subdivision of Rājādhirāja-vaḷanāḍu.
538	On the base of the Gaṇēśa shrine in **Tiruninraiyur,** same taluk and district.	Do.	Tribhuvanachakravartin Rājarājadēva	15 + 1st year, Mīna.	Do.	Stones out of order and inscription incomplete.
539	On the north, west and south walls of the central shrine in the Prajñānīśvarasvāmin temple at **Nellitope,** Papanasam taluk, same district.	Pāṇḍya	Māṟavarman [alias] Tribhuvanachakra-vartin Kulaśēkharadēva.	37th year, Mēsha, śu., chaturthī, Wednesday, Ārdrā.	Do.	States that the assembly of Rājamahēndra-chaturvēdi-maṅgalam, a brahmadēya in Nittavinōda-vaḷanāḍu, met in the maṇḍapa of the Kailāsamuḍaiya-Nāyaṉār temple and made a gift of 19 mā of garden-land for daily worship to the god Prajñānīśvaram-Uḍaiyār and for repairs to the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the base of the north wall of the same shrine.	..	....	Krōdhi, Āvaṇi, 28.	Tamil	Records gift of 2 vēli of land to the god Pirattānam-uḍaiya-Nayiṉār from the lands belonging to Tiruvārūr-Perumāḷ.
541	On the base of the north and west walls of the same shrine.	..	....	Raktākshi, Aṟpaśi, 21, Utthana-ēkādaśī, Tuesday.	Do.	Damaged. Records the tax-free (sarvamānya) gift of the lands in a village in Rājamahēndra-paṟṟu to the god Prajñānīśvara-uḍaiya-Nayiṉār by Timmāchchi-Nayakkar Tirumalaiya-Nayiṉār of Pūṇḍi who has some birudas.
542	On the base of the north wall of the Saundrīśvara shrine in the Pollappiḷḷaiyār temple at **Tirunaraiyur**, Chidambaram taluk, South Arcot district.	Chōḷa	Parakēsarivarman [alias] Tribhuvanachakravartin Vikrama-Chōḷadēva.	3rd year	Do.	Begins with the introduction பூமாது புணர, ' etc. Stones out of order at the end. Registers a revision of the gran of land for providing 540 kalam of paddy yearly to the god Śrīkailāsam-uḍaiya-Mahādēva and Tiruvāyppāḍi-Āḻvār as the original grant was found inadequate to meet the expenses.
543	On the south wall of the same shrine.	Do.	Tribhuvanachakravartin Rājarājadēva	2nd year, Mithuna, ba., daśamī, Sunday, Aśvati.	Do.	States that the village assembly, the Māhēśvaras and the residents of the Kulōttuṅgaśōḷap-pēriḷamai-nāḍu met in the temple at Tirunāraiyūr, a suburb of Vīranarāyaṇa-chaturvēdimaṅgalam, an independent village in Vaḍagarai Virudarājabhayaṅkara-vaḷanāḍu, and ordered that as Maṅgaṉ, son of Āṇḍanāyaka-Pichchaṉ, had misappropriated the cow left in his charge for the temple-charity, the live-stock of seven cows and five calves which had multiplied from that cow and which he had in his charge was to be branded with the śūla-mark and confiscated to the temple for milk for the god's sacred bath.
544	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year	Do.	Registers a gift of three kāśu by a lady to certain individuals for burning a twilight lamp in the temple of Mūlattāṉam-Uḍaiyār in Tirunāraiyūr, a suburb of Vīranārāyaṇa-chaturvēdimaṅgalam.
545	Do.	Pallava	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	7th year, Tulā, śu., dvādaśī, Tuesday, Uttara-Bhadrapadā.	Do.	Incomplete. Registers a sale of 60 mā of land for 120,000 kāśu to the Māhēśvaras, managers and temple servants, including accountants of the temple of Mūlattāṉam-Uḍaiyār in Tirunāraiyūr, by the corresponding officials and servants of the temple of Uḍaiyār Tiruppullīśvaram-Uḍaiyār.
546	On the north wall of the central shrine in the Brahmapurīśvara temple at **Pullamangai** near Paśupatikōyil, Papanasam taluk, Tanjore district.	Chōḷa	Parakēsarivarman	5th year	Do.	Unfinished. Records gift of land by a private individual for burning a perpetual lamp in the temple of Tiruvālandurai-Mahādēva at Puḷḷamaṅgalam, a brahmadēya of Kiḻār-kūṟṟam.
547	On the same wall	....	....	....	Do.	Records gift of 3 mā of land by a private individual for burning a perpetual lamp in the same temple.
548	Do.	Chōḷa	Rājakēsarivarman	15th year	Do.	Records gift of 90 sheep by Vīraśikhāmaṇip-Pallavaraiyar for a perpetual lamp in the same temple.
549	Do.	Do.	Parakēsarivarman	2 + 1st year, Mīna, Tuesday, Aviṭṭam.	Do.	Records that the village assembly met in the maṇḍapa opposite to the Tiruvālanduṟai temple, and sold 1½ mā of land to the temple of Kaḷāpiḍāri of Naḍuvirchchēri for 25 kāśu and allowed it to be tax-free as before.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall	....	....	....	....	Incomplete. Contains a list of the lands belonging to the temple priests as *archanābhōga*.
551	Do.	Chōḷa ..	Parakēsarivarman	7th year	Tamil ..	Records that the great assembly of Puḷḷamaṅgalam sold 1½ mā of land for gold received from Āritaṉ Māṟanārāyaṇaṉ, who endowed it to the temple for a perpetual lamp.
552	On the north and west walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulō[ttuṅga-Ch]ōḷadēva, 'who having taken Madura, was pleased to take the crowned head of the Pāṇḍya.'	Lost	Do. ..	Unfinished. Seems to record the exemption of taxes on certain lands belonging to the temple of Tiruvālanduṟai-uḍaiya-Mahādēva at Puḷḷamaṅgalam, a brahmadēya in Kiḻār-kūṟṟam, a subdivision of Nittavinōda-[vaḷanāḍu.]
553	On the south wall of the same shrine.	Do ..	Rājarāja-Rājakēsarivarman, 'who destroyed the ships at Śālai.'	12th year, Makara, Monday, Pushya.	Do. ..	Records that the assembly of Puḷḷamaṅgalam met in the temple to the beat of drum and made gifts of land amounting in aggregate to one vēli of wet land and 440 partti of garden land to certain brahmans versed in the Sāma and Ṛig Vēdas.
554	On the same wall	Do. ..	Vikrama-Chōḷadēva	9th year	Do. ..	Incomplete. States that Paḷḷi Ponni-Nāḍāḻvāṉ and Vāṇarāyappōyaṉ, two watchmen (kāval) attached to the temple of Tiruvālanduṟai-Mahādēva, had a quarrel and as Kuppai-Perumāḷ, the son of the former, fell at the hands of the latter in the affray, a gift of 72 sheep was made for burning ¾ of a perpetual lamp in his name.
555	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	18th ,, ...	Do. ..	Records the royal gift of 5 and odd vēli of unalienated land, yielding 500 kalam of paddy and 5 kaḻañju of gold a year to the god Tiruvālanduṟai-Mahādēva.
556	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	5th ,, ...	Do. ..	Records gift of 72 sheep by certain private individuals for burning ¾ of a perpetual lamp in the temple.
557	Do.	Do. ..	Rājakēsarivarman, 'who destroyed the ships at Śālai.'	12th year, Rishabha, Monday, Lunar eclipse.	Do. ..	Incomplete. Seems to record a gift of 800 partti of land by Āritaṉ Māṉ[ma]daṉ Śuvaraṉ to the temple after purchase from the village assembly of Puḷḷamaṅgalam.
558	Do	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	11th year	Do. ..	Records gift of land in Śrīkaṇḍamaṅgalam by the village assembly of Puḷḷamaṅgalam to the temple of Tiruvālanduṟai-Mahādēva for a lamp.
559	Do	Do. ..	Parakēsarivarman	6th ,, ...	Do. ..	Records gift of land in Śrīkaṇḍamaṅgalam by Śembiyaṉ Mahāvali-Vāṇarāyar for conducting the morning service of the god.
560	On the west and south walls of the central shrine in the Kṛittivāsēśvara temple at **Sulamangalam,** same taluk and district.	Hoysaḷa ..	Sarvabhaumachakravartin Vīra Rāmanāthadēva.	20th year, Kanni, ba., saptamī, Monday, Punarpūśam.	Do. ..	Records gift of land, by purchase, by Noyya-Piḷḷai, the son of a maid-servant belonging to the agapparivāra community for the daily supply of offerings to the god at Śūlamaṅgalam, a brahmadēya in Kiḻār-kūṟṟam, a subdivision of Nittavinōda vaḷanāḍu.
561	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	[Tribhuva]nachakravartin Sundara-Pāṇḍyadēva.	8 + 1st year, Mithuna, ba., Monday, Mūla.	Do. ..	Lost in the beginning. Records the sale of some dry land by Āṇḍa-Perumāḷ and his two brothers, the sons of Vīraśōḻa-Brahmarāyar, to the temple of Kari-uritta-Nāyaṉār at Śūlamaṅgalam, a brahmadēya in Kiḻār-kūṟṟam.

B.—Stone inscriptions copied in 1921—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
562	On the south wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam, Karuvūr, and the crowned head of the Pāṇḍya.'	30th year	Tamil	Incomplete. Records the assignment by sale of maids for service in the temple of Kariurittagaṇḍar at Śūlamaṅgalam by the two accountants of the temple of Tirukkārōṇam-Uḍaiyār at Śōḻakulavalli-paṭṭiṇam in Paṭṭiṇakūṟṟam, a subdivision of Gēyamāṇikka-vaḷanāḍu.
563	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who having taken Madura, was pleased to take the crowned head of the Pāṇḍya.'	12 + 1st year, Karkaṭaka, ba., chaturdaśī, Monday, Mṛigaśīrsha.	Do. ..	Incomplete. Seems to refer to certain arrangements made by the assembly with reference to a building in the second prākāra, flower-gardens, and the street round the temple.
564	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	10th year, Dhanus, ba. dvitīya, Monday, Uttiram	Do. ..	Incomplete. Records a gift of land for cake offerings and lamps by Taniyi-Iḷañjiṅgam Tirunaḷaḍaiyar of Dānaviṇōdanallūr, a dēvadāna village of Āḷudaiya-Nāchchiyār in Pāṇḍi-maṇḍalam, to the image of Tirunāvuḍaiya-Piḷḷai set up in the temple by him.
565	On the eastern entrance of the gōpura of the Raṅganāthasvāmin temple at **Ranganayakulapet** in **Nellore**, Nellore taluk and district.	....	....	Śaka 1781, Siddharthi.	Telugu ..	Records the dharma (the charity of constructing the gōpura) of Yaraguḍipāṭi Veṅkaṭāchalam Pantulu of the Bharadvāja-gōtra.
566	On the dhvajastambha of the same temple.	....	....	Śaka 1759, Durmukhi, Vaiśākha, śu., 12, Thursday.	Do. ..	Records the gift of a dhvajastambha provided with bells and with copper covering to the temple of Pallikoṇḍa-Raṅganāthasvāmi by Yamunābhai-amma, wife of Ānandarāyanivāru of the Vasishṭa-gōtra, who was the Śaristadār of the Nellūru-sīma.
567	On a copper plate fixed into a stone pillar set up near the park at **Stonehousepet** in the same town.	....	....	Śaka 1766, Śōbhakṛit, Śrāvaṇa, śu. paurṇamāsya (= 10th August 1848).	Do. (verse). .	Records the construction of a tank to the south-east of the temple street of Raṅganātha in the middle of Sṭanhavusupēṭa (Stonehousepet), the suburb of the town, founded in the name of Mr. Timothy Vansittart Stonehouse, Collector of Nellore, by the head Saristadar Madhvapati Purushōttama-Pantulu, of the Haritasa-gōtra, son of Śēshagiri Rao and the grandson of Veṅkaṭanarsu. The tank was called Raṅga-pushkariṇī. Mr. Stonehouse is praised highly.

C.—Stone inscriptions copied in 1922.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Abhiramēśvara temple at **Tiruvamattur,** Villupuram taluk, South Arcot district.	Chōḷa ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	32nd year ..	Tamil ..	Begins with the introduction, "*புகழ்மாது*", etc. Records gift of 32 cows by Rajaraja-Vēḷaṉ of Vaṭkai, the northern hamlet of Neṉmali-nadu, a subdivision of Arumoḻidēva-vaḷanadu a district in Śōḻa-maṇḍalam, for a perpetual lamp to be burnt in the temple of Āḷuḍaiyar of Tiruvāmattūr in Paṉaiyūr-nāḍu, a subdivision of Gaṅgaikoṇḍaśōḻa-vaḷanāḍu.
2	On the west wall of the same shrine.	Do. ..	Rajakēsarivarman alias Uḍaiyar Śrī [Rajadhiraja] dēva.	27th	Do. ..	Begins with the introduction "*திங்களேர் தரு*", etc. Built in at two places. Records a gift of 7 kaḻañju of gold and 3 buffaloes by a private individual for burning a perpetual lamp in the temple at Tiruvāmattūr, a dēvadāna of Vāvalūr-nāḍu in Paṉaiyūr-nāḍu, a subdivision of Rajēndraśōḻa-vaḷanāḍu.
3	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār Śrī Vīrarājēndradēva.	3rd	Do ..	Records gift of gold and cows by Vichchadiraṉ Madhurāṉtakaṉ alias Sēnāpati Vīrarājēndra–Karānai Viḻupparaiyaṉ of Kūḷikuḍi in Kshatriyaśikhāmaṇi-vaḷanāḍu, a district of Śōḻa-maṇḍalam, for burning two perpetual lamps in the temple.
4	On the same wall	Do.	Rajarājakēsarivarman alias Rajarajarājadēva.	28th	Do. ..	Begins with the introduction, "*திருமகள் போல*", etc. Records gift of a perpetual lamp by Pēraḷaṉ Kaṟṟaḷi of Oḻukkai-vaḍagarai, the southern hamlet of Rājarāja-chaturvēdimaṅgalam, for the merit of his wife.
5	On the wall of the north verandah in the first prākāra.	....	....	....	Do. ..	Damaged and built in at the end. Seems to record the order of Toṇḍaimāṉar to Araśarmaṇavāḷa-Gaṅgayar giving him certain taxes that had to be collected from Tiruvāmattūr and the subsequent transfer of this income by the latter to the temple.
6	In the same verandah	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	5th year, Vṛiśchika, śu., pañchamī, Monday, Uttiraṭṭadi.	Do. ..	Records an agreement given to the residents of Śīlachintamaṇi-nallūr by the trustees of the Aḻagiya-Nāyaṉār temple at Tiruvāmattūr, permitting the former to cultivate the lands in the village of Uṟattūr alias Rājakkanāya-nallūr as unalienable dēvadāna. The village was already a dēvadāna of the Tiruvāmattūr temple, but the tenants were liable to be ousted and had to pay taxes.
7	In the same place	....	....	Śaka 1408, Bhavaka, (mistake for Parābhava), (expired), Plavaṅga (current), Chittirai, 2.	Do. ..	Records the sale of some small bits of lands to the temple treasury at Tiruvāmattūr by the residents of several villages for the purpose of digging a feeder-channel from the river leading to the irrigation tank of Tiruvāmattūr.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
8	In the same place	Sāḷuva	Mahāmaṇḍalēśvara Narasiṅgarāja Uḍaiyar.	Śaka 1393, Vikṛiti, Aṟpaśi, 15.	Tamil	States that, as the village of Tiruvāmattūr was lying deserted for a long time, the temple maṇḍapas and gōpuras were ruined and the irrigation tank had breached, the king made a gift of certain taxes and ordered that from this amount, the necessary repairs should be carried out and worship conducted in the temple, in the name of Narasiṅgarāja-Uḍaiyar. The order was issued by Avasaram Aṇṇamaraśar, agent of the king, to the trustees of the temple who managed the temple lands.
9	Do	Vijayanagara	Vīrapratāpa Śrīraṅgadēva-Mahārāya	Śaka 1506, Tāraṇa, Aṟpaśi, 1.	Do.	Records an agreement given to the trustees and treasurers of the Tiruvāmattūr temple jointly by the trustees of the Śiva and Vishṇu temples of Perumbākkam and several other people, permitting the former to dig a channel within the limits of Perumbakkam to carry water to the tank at Tiruvāmattūr, in exchange for 300 kuḻi of wet land given as compensation in Vēḍampaṭṭu. This deed was drawn up in the presence of Bommu-Reḍḍiyār, agent of Achyutappa-Nāyakkarayyaṉ.
10	On the wall of the west verandah in the same prākāra.	..	....	Viśvāvasu (expired) Parābhava (current), Chittirai, 8.	Do.	Records that, as the weavers of Tiruvāmattūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1¼ paṇam a year per loom.
11	On the same wall	..	....	Viśvāvasu, Tai, 15.	Do.	Gives the terms of a lease-deed entered into with the residents of Tiruvāmattūr specifying the details of the tenancy rights of the cultivators of the temple lands for the different crops grown thereon.
12	On the wall of the south varandah in the same prākāra.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year	Do.	Records gift of 32 cows, a bull and a lamp-stand by Gaṅgadaraiyaṉ Tiruvaṉ Kaliṅgarāyaṉ of Iḷaiyāṅguḍi in Daṉakañjāṟu, a subdivision of Tiruvindaḷūr-nāḍu, for burning a perpetual lamp in the temple at Tiruvāmattūr.
13	On the same wall	Vijayanagara	Kṛishṇayadēva-Mahārāya	Śaka 1435, Śrīmukha, Makara, śu., pañchamī, Thursday, Puṇarpūśam.	Do.	States that the trustees in charge of the temple treasury petitioned to the king through Karaṇikkam Maṅgáraśayyar and Sāḷuva Ariyava-Nāyakar that Śiṟṟāśūr, a village belonging to the temple of Tiruvāmattūr, was originally leased for an annual rental of 200 kalams of paddy and had to be reclaimed to the temple and that two house-sites and 8 mā of land were given tax-free to the two trustees.
14	Do.	Do.	Do.	Śaka 1430, Śukla, Makara, śu., saptamī, Monday, Anusha.	Do.	Records gift of taxes leviable in paddy and in coin from sixteen specified villages for the expenses connected with offerings to and worship of the god Aḻagiya-Nāyiṉār of Tiruvāmattūr and for repairs to the temple.
15	On the wall of the oil room in the same verandah	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[1] 4th year	Do.	States that Nandaṉ Araśaṉ Rājanārāyaṇaṉ alias Rājarāja-Mūvēndaraiyaṉ inspected the temple jewels and in the presence of certain members of the assemblies of Rājarāja-chaturvēdimaṅgalam and Jananātha-chaturvēdimaṅgalam and officers of the temple had them melted and got certain new ornaments made of gold for the god.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
16	On the north wall of the dark maṇḍapa in front of the central shrine.	Chōḷa ..	Rajakēsarivarman alias Rājarājarājadēva.	25th year ..	Tamil ..	Begins with the introduction 'திருமகள் போல", etc. Records that Tamuḷaṉ Koṟṟaṉ-Aṅgi enquired into the temple management and arranged that the drummers engaged in the temple should, in return for some paddy, take out the god Chandraśēkhara-Perumāḷ in procession thrice daily for the Śrībali ceremony. The paddy given as a remunerative commission to the paḷḷis for measuring the paddy due from the villagers was not allowed to be appropriated by the paḷḷis in full, a small portion being set apart for the drummers.
17	On the same wall	Do. ..	. . .	..	Do. ..	Records gift of sheep by a resident of Rājarāja-chaturvēdimaṅgalam for burning a perpetual lamp in the temple.
18	Do.	Do ..	Parakēsarivarman alias Uḍaiyar Śrī Rājēndra-Chōḷadēva.	18th year and 93rd day.	Do. ..	Begins with the introduction, " திருமன்னி வளர ", etc. Records a gift of land for the maintenance of a champaka flower-garden. Records also gift of land for the village doctor.
19	Do.	Do. ..	Vīrarājēndradēva	5th year and 93rd day.	Do. ..	Built in at the end. Begins with the introduction " வீர மெய்", etc. Records gift of land made by Śeṅgāḍaṉ alias Rājēndra-Vayirāgarachchōḷaṉ of Nallāvūraṇḍaiyūr in Pambūr-nāḍu, a sub-division of Uyyakoṇḍār-vaḷanāḍu for the maintenance of two gardeners engaged on a flower-garden called Abhimana-taṉṉāśaṉ given by him to the god. Refers also to some other gifts made in the 33rd year of Rājarājarājadēva and the 5th year of Vīrarājēndradēva.
20	Do.	Do. ..	Rājarājakēsarivarman alias Rajarājadēva.	25th year and 93rd day.	Do. ..	Begins with the introduction " திருமகள் போல", etc. Records gift of gold by the wife of a Veḷḷāḷa of Ariñjiya-maṅgalam, in Viḻupparaiya-nāḍu for burning a perpetual lamp in the temple.
21	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājarāja-dēva.	26th year and 206th day.	Do. ..	Begins with the introduction, " திருமகள் போல ", etc. States that Tamuḷāṉ Koṟṟiṉaṅgi of Śirudhāma-nallūr, a village in Vaḍakarai-Meṟkūr-nāḍu, a portion of Vēśālippāḍi, the king's agent and trustee of the Tiruvāmāttūr temple, called together the assembly and residents of the village and enquired into the temple affairs, and finding certain surplus of paddy in measuring by the Vīdiviṭaṅkan-marakkāl instead of by the Rājakēsarikkāl, he ordered this surplus to be utilised for the daily supply of akkāraḍiśil offerings to the god. The inscription further mentions three other gifts of gold for burning perpetual and twilight lamps and for conducting Sunday festivals every week.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
22	On the east wall of the same maṇḍapa.	Chōḷa	Rajakēsarivarman alias Rājarājadēva	23rd year and 35th day.	Tamil	Built in. Begins with the introduction 'திருமகள் போல', etc. States that the agent mentioned in No. 21 above, enquired into the temple affairs and ordered the distribution of certain offerings among the 21 temple servants, two of whom were additionally appointed for sounding the bell for the Śrībali ceremony. In the 27th year, Vēḷān Ārūraṉ of Pudukkuḍi in Maṅgala-nāḍu, a sub-division of Arumoḻi-dēva-vaḷanāḍu, a district of Śōḻa-maṇḍalam, who belonged to the king's perundaram, took objection to the said distribution saying that it was against the Śāstras.
23	Do	Do.	Rajarājarājakēsarivarman alias Rajarajadēva.	....	Do.	Built in at the end. Begins with the introduction "திருமகள் போல", etc. Records that a certain Guṇaśēkharaṉ of Vēśalippaḍi made a jewelled gold vessel for the sacred bath of the god ..ḍavallār of Tiruvāmāttūr and a pair of bracelets set with precious stones.
24	Do.	Do.	Rājarājadēva	24th year	Do.	Records the gift by Tamuḻāṉ Koṟṟaṉaṅgi of a silver vessel and a plate to be used for keeping the sacred offerings of the god Tiruvāmattūr-Āḻvār.
25	On the south wall of the same maṇḍapa.	Do.	Kulōttuṅga-Chōḻadēva	12th year	Do.	Records the gift by a certain prince, Mādhava, of a gold ornament for the forehead of the god Śiva at Rāmagrahāra.
26	On the north wall of a room inside the Ardha-maṇḍapa in the same temple.	Do.	Parakēsarivarman Rājēndra-Chōḻadēva	10th year	Do.	Built in and stops, with the general introduction of "திரு மன்னி வளர", etc., and the name of the king.
27	On the same wall	Do	Rājakēsarivarman	4 + 1st year	Do.	Records gift of a perpetual lamp to the god at Tiruvāmattūr by Śiṟiyamārāyaṉ of Ikkuḍi and his brothers on behalf of Chandirachchaṉ, son of Kaḷi alias Mīṉavaṉ-mārāyaṉ of Tennavaṉ-mādēvi in Veṇ-nāḍu.
28	Do.	Do.	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḻadēva.	32nd year and 70th day.	Do.	Begins with the introduction "திருமன்னி வளர", etc. Built in. Records the gift of a gold vessel called Rājēndraśōḻaṉ to be used for the sacred bath of the god.
29	Do.	Do.	Rājakēsarivarman	3rd year	Do.	Records gift of 96 sheep by Rāmaṉ Siddhavaḍavaṉ alias Vikramaśōḻa-Milāḍuḍaiyāṉ of the Bhārgava-gōtra for a perpetual lamp to be burnt in the temple at Tiruvāmattūr, a dēvadāna of Vāvalūr-nāḍu, a subdivision of Aruvā-nāḍu.
30	On the east wall of the maṇḍapa in front of the Paḷḷiyarai in the same temple.	....	....	....	Do.	States that the hall and the mukha-maṇḍapa were erected by Tirukkāḷatti-Uḍaiyār, son of Śeyyatirumēṉi who was the son of Śokka-Jñānasambandhar.
31	On the west wall of the maṇḍapa in front of the Naṭana-Sabhā.	....	....	Śaka 1805, Rudhirōdgāri, Simha, ba., pañchamī, Tuesday, Rēvatī.	Do.	Records that Viṭṭalar Ōbuḷanāthar and certain others leased some lands in Śōḻiṅga-nallūr alias Rājanārāyaṇa-nallūr belonging to the goddess Nāchchiyār Muttaiveṉṟamuruvalār and agreed to pay an annual rent to the temple treasury.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
32	On the same wall	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya	Śaka 1367, Krōdhana (expired), Kshaya (current), Chaitra, ba., pañchami, Friday, Paṅguṇi, 22, Mūla.	Tamil ..	Records gift of certain lands in Ālaṟṟūr which yielded an annual tax of 12 poṉ, which was to be utilised for the midday offerings of the god Aḻagiya-Nayiṉār at Tiruvamattūr.
33	Do.	....	....	Śaka 1338, Dunmuki, Vaigāsi.	Do. ..	Gift of certain lands by Viruppaṇar of Siṅgamalai, additional to what was already given by his father Maṅgaṇar and his eldest uncle Viruppaṇar, to the temple.
34	On the north wall of the kitchen ..	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājadhirājadēva.	10th year	Do. ..	Begins with the introduction, "கடல்சூழ்ந்த," etc. Records gift of 32 cows by Tappadaṉ-Śōḻaṉ of Śīluchintāmaṇinallūr in Vavalūr-nāḍu, for a perpetual lamp to be burnt in the temple at Tiruvamattūr.
35	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	4th ,, ...	Do. ..	Records a gift of 4 mā of land in Avviyūr in Vavalūr-nāḍu by Uḍaiyār Aṇiyaṉ-Muvēndaraiyaṉ for the maintenance of a maṭha called Tiruvēḍam-aḻagiyaṉ-tirumaḍam, which was situated on the northern side of the temple of Āṭkoṇḍadēvar at Tiruveṇṇainallūr.
36	On the west wall of the same kitchen.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	12th ,, .. .	Do. ..	Begins with the introduction, "பூமருவிய", etc. Records a gift of 42 kāśu by the karaṇam of Pavitramāṇikkachaturvēdimaṅgalam in Iṅga-nāḍu, a sub-division of Kulōttuṅgaśōḻa-vaḷanāḍu, a district of Śōḻa-maṇḍalam, for three twilight lamps.
37	On the same wall	Do. ..	Do. do.	12th ,, ...	Do. ..	Begins with the introduction, "பூமருவிய", etc. Records gift of money for a twilight lamp to the temple by a servant employed in the temple flower-garden.
38	Do.	Pallava ..	Sakalalōkachakravartin Kōpperuñjiṅgadēva.	16th year ...... śu. prathama, Wednesday, Pushya.	Do. ..	Records gift of five cows by a dancing girl to the temple for a twilight lamp.
39	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	10th year ..	Do. ..	Begins with the introduction, "பூமருவிய", etc. Records gift of 24 kāśu by Periyāṉ of Karuppūr in Veṇṇaiyūr-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, a district of Śōḻa-maṇḍalam, and from the interest on it twilight lamps had to be burnt in the temple at Tiruvamattūr.
40	On the south wall of the second prākāra.	Vijayanagara	Vīra Kumāra-Kampa[ṇa]-Uḍaiyār ..	Śubhakṛit, Aṟpasi, [4].	Do. ..	Records that certain temple lands in Vayalaṇi-nallūr on the northern bank of the river Muñjiyāṟu were leased out permanently and that the income therefrom was to be utilised for lamps, festivals and Vishu-saṁkrānti celebration.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
41	On the same wall	Vijayanagara	Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya.	Para[bha*]va, Puraṭṭaḍi, 3.	Tamil	Registers that in the time of Śūrappa-Nāyaka, the agent of the king who was governing the Tiruvadi-rājya, the Ilaivāṇiyar agreed to accord the same privileges and rights to the Kaikkōḷas of the place as were in vogue according to a previous stone inscription which had, however, been defaced by some member of the former sect in previous years and which was now ordered to be re-engraved on the temple walls.
42	Do.	Chōḷa	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do.	Begins with the introduction, "பூமாலைமிடைந்து", etc. Records gift of 32 cows by a private individual of Kulōttuṅgaśōḷa-nallūr, a dēvadāna of Tiruppaṉandāḷ-Uḍaiyār in Maṇṇi-nāḍu, a sub-division of Śōḻa-maṇḍalam, for a perpetual lamp to be burnt in the temple at Tiruvāmattūr. Paṉaiyūr-nāḍu is said to have been a sub-division of Gaṅgaikoṇḍaśōḻa-vaḷanāḍu.
43	Do.	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Rājadhirājadēva.	3rd ,,	Do.	Begins with the introduction, "கடல்சூழ்ந்த", etc. Records gift of 32 cows by Murivaṉ, a servant of the household of Maṉṉattimōgaṉ alias Rājarāja-Mūvēndaraiyar, for burning a perpetual lamp in the temple of Aḻagiya-Nāyaṉār at Tiruvāmattūr, on behalf of a fellow-servant called Nāthaṉ, to whom the former caused some injury during their attendance on their master on a certain occasion.
44	On the south wall of the same prākāra.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	6th year, Āḍi	Do.	Records a tax-free gift of one vēli for offerings and worship to the god Tiruvaṇṇāmalai-uḍaiya-Nāyaṉār, set up by Avaṉiyāḷappirandāṉ a nambi of Tiruvāmattūr, on the northern bank of the river Pampā, and for repairs to that temple.
45	Do.	Vijayanagara	Kampaṇa-Uḍaiyar, son of Vīra-[Bokka]ṇa-Uḍaiyar.	Śaka 1294, Paridāpi, Vṛiśchika, śu., prathamā, Friday, Mūla.	Do.	Records the sale to two brahmans for 130 Vīrachampaṉ-guḷigai of certain lands in Vayalaṉinallūr alias Rājavibhāṭanallūr, a hamlet on the northern bank of the Muñjiyāṟu of Eṇṇāyiram alias Rājarāja-chaturvēdimaṅgalam in Vayalūr-nāḍu, which had previously been granted to the temple of Aḻagiya-Nāyiṉār at Tiruvāmattūr as kuḍiniṅga-dēvadāna, i.e., temple lands with everlasting occupancy right for the existing tenants for conducting a service called Sōmappa-daṇṇāyakkār-śandi and for certain festivals.
46	Do.	....	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ.	13th year, Āḍi	Do.	States that, at the instance of Vikrama-Pāṇḍya-Mahāvali Bāṇarāyar, the village of Śōḻamāṉpūṇḍi Talaivā-nallūr, the southern hamlet of Rājarāja-chaturvēdimaṅgalam in Paṉaiyūr-nāḍu, a sub-division of Rājarāja-vaḷanāḍu, a district of Naḍuvil-maṇḍalam, was named Virādamuḍitta-Pāṇḍya-chaturvēdimaṅgalam after the king Vikrama-Pāṇḍyadēva, and 28 shares of land, each share measuring 4 mā, were given to 24 brahmans learned in the Śāstras, for reciting the Vēdas in the temple, for a doctor and for those who possessed holdings in the village.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the south wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[13]th year ..	Tamil ..	Records gift of certain jewels, vessels and cows for a twilight lamp, by a dancing girl of the Tiruvēgambam-Uḍaiyār temple at Kañchipuram in Toṇḍai-maṇḍalam, to the temple of Tiruvagnīśvaram-uḍaiya-Mahādēva at Agaṇaṉūr, the southern hamlet of Rājarāja-chaturvēdimaṅgalam, an independent village in Rājarāja-vaḷanāḍu, for the merit of her deceased daughter.
48	Do.	....	Sakalalōkachakravartin Rājanārāyaṇa ..	4th year, Kaṉṉi, śu., chaturthī, Friday, Anisha.	Do. ..	Records a tax-free gift of 4 vēli of land in Tavaṇippākkam, on the northern bank of the river Muñji for the expenses connected with the worship of the god Sambandapperumāḷ Nāyaṉār of Śīkāḻi as bhaṭṭavṛitti and for repairs to the temple.
49	Do.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	5th year, Kumbha, śu., daśamī, Friday, Pushya.	Do. ..	Records a tax-free gift of 12 mā of land in Kīḻpullūr on the northern bank of the river Muñji for the expenses connected with offerings to the god Tiruvaṭṭār-uḍaiya-Nāyaṉār at Śōḻakulavalli-nallūr, for repairs to the temple and for a service called Rājanārāyaṇaṉ-śandi.
50	On the west wall of the same prākāra.	Pallava ..	Sakalabhuvanachakravartin Avaṉiyāḷappirandāṉ Kōpperuñjiṅgadēva.	13th year	Do. ..	Records gift of certain gold ornaments by the king to the god Subrahmaṇya that was set up in the temple at Tiruvāmattūr by Kuṉṟameḍuttāṉ Vāṇādhirāyaṉ Uḍaiyāṉ Vayirādharāyaṉ of Pādirimaruttūr for the welfare of the king.
51	On the same wall	Do. ..	Do.	4th year and 108th day.	Do. ..	Records the exemption from certain taxes,of the 20 mākkāṇi of land purchased from the king by Aṇiyaṉ Mūvēndaraiyaṉ for the expenses connected with the offerings and worship of the same god.
52	Do.	....	....	....	Do. ..	Engraved in continuation of No. 51 above. Records a tax-free gift by Aḻagiyaśīyaṉ Mūvēndaraiyaṉ, of 5 mā of land for burning lamps in front of the Subrahmaṇya-Piḷḷaiyār mentioned above, and in the Āṇḍār Tiruvaṇāyakam-maṭha.
53	Do	....	Sakalalōkachakravartin Rājanārāyaṇa ..	6th year, Āḍi ..	Do. ..	Records that the king exempted certain temple lands in several villages from payment of taxes, for offerings and worship in the temple, and paid up 100 poṉ collected from the temple until the 5th year as surplus and ordered that this amount should be utilised for its repairs.
54	On the north wall of the same prākāra.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	6th year, Kārtigai, 2.	Do. ..	Records a tax-free gift of 10 mā of land in Avviyūr by Aṭṭadēvaṉ alias Kāliṅgarāyaṉ of Kappalūr in Pāṇḍi-maṇḍalam for burning ten perpetual lamps in the temple at Tiruvāmattūr.
55	On the same wall	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvurāya.	5th year, Kumbha, ba., ashṭamī, Saturday, Anusha.	Do. ..	Gift of two mā of land and certain privileges in the temple to a certain Tiruvambalap-perumāḷ for the valuable services rendered by him in procuring certain villages as dēvadāna gifts and in getting the high rate of taxes reduced on the old dēvadāna lands.

C.—Stone inscriptions copied in 1922—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
56	On the east wall of the Kalyāṇa-maṇḍapa in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year, Chitrai.	Tamil ..	Records an agreement given by Kōvaṉ alias Rājarāja-Nīlagaṅgaraiyaṉ stating that, in return for the enjoyment of certain lands, he will help only Rājarāja-Śambuvarāyar, Jananātha-Muvēndaraiyar and Ulaguyyakkoṇḍaśōḷa-Kāḍavarāyar, and none other, in times of need.
57	On the inner wall of the western gōpura.	....	Tribhuvanachakravartin Kōṉērimēl-koṇḍāṉ.	3rd year, Chittirai.	Do. ..	Records the tax-free gift, by the king, of the village Kaṭṭil-Vēḍaṉpaṭṭu, on the northern bank of the river Muñjiyāṟu for conducting a service called Parākramapāṇḍyaṉ-śandi after the king and for certain festivals to the god and repairs to the temple.
58	In the same place	...	....	Śaka 1327, Parthiva, Makara, ba., tritīya, Thursday, Makha.	Do. ..	Lays down certain regulations regarding the sluice-irrigation from the tank of Vaḷudiraṭṭi in Pūndōṭṭam to the south of Viḻuppuram alias Jananāthaśōḷa-chaturvēdimaṅgalam on the northern bank of the river Muñjiyāṟu in Paṉaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
59	Do	....	Tribhuvanachakravartin Kōṉērimēl-koṇḍāṉ.	6th year, Margaḻi.	Do. ..	Records the tax-free gift, by the king, of the village Uṟattūr in Aḻagiyaśīyanallur-paṟṟu for conducting the service called Rājakkaṇāyaṉ-śandi and for festivals to the god and repairs to the temple at Tiruvāmattūr.
60	On the southern side of the outermost wall.	....	....	....	Do. ..	Records gift by Poṉṉambalakkūttaṉ of a house site in the street called Ēḻiśaimōhaṉ-tiruvīdi to the south of the temple, for a maṭha and also provision for the supply of paddy and clothes to the abbess residing in it.
61	On the same wall	....	....	....	Do. ..	States that the streets round the temple were laid out by Marudaṉ Ēḻiśaimōgaṉ-Mūvēndaraiyaṉ alias Tambirāṉtōḻaṉ.
62	Do.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	4th year, Āḍi ..	Do. ..	Records gift by Namaśivāyadēvar of 2 mākkāṇi in Tumbaiyūr in the nāṭṭukūṟu of Paṇaiyūr-nāḍu, for the maintenance of a maṭha for Talaivaṇaṅgiṉār.
63	On the south wall of the central shrine of the Ammaṉ temple in the same village.	Vijaya-nagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	....Bahudhanya,... Jyēshṭha.	Do. ..	Damaged. Seems to record some land assignment for digging a channel from the river.
64	On the east wall of the same shrine.	....	Sakalōkachakravartin Rājanārāyaṇa ..	19th year, Āḍi ..	Do. ..	Records a tax-free gift of the village Kuḷattūr alias Śōḻiṅga-nallūr in Aḻagiyaśīyanallūr-paṟṟu for conducting a service called Rājanārāyaṇaṉ-śandi and for offerings and worship in the temple. Mentions Vīradamaiḍittapāṇḍya-chaturvēdimaṅgalam.
65	On the east and north walls of the same shrine.	Vijaya-nagara.	Mahāmaṇḍalēśvara Śrīraṅgadēva-Mahārāya.	Āṅgīra, Paṅguṇi, 3.	Do. ..	Records an undertaking by the residents of the village that the three artizan communities (kaṇmāḷar) carpenters, blacksmiths and the goldsmiths of the several villages in the northern paṟṟu (ward) shall no more be treated ill or deprived of their privileges, that the same rights and privileges as were in vogue to their classes in Paḍaivīḍu, Śeñji, Tiruvaṇṇāmalai and Kāñchīpuram should be accorded to them and that in default a fine of 12 poṉ be paid by them (residents). Kṛishṇappa-Nāyaka is mentioned as the king's agent. Rāyasam Tirumalayyaṉ was the former's subordinate.

C.— Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the north wall of the same shrine.	....	....	Vikāri, Āḍi, 25.	Tamil	Incomplete and damaged. Registers a lease-deed specifying the share of produce leviable from the cultivators on the several kinds of trees grown in the temple lands at Tiruvāmattūr.
67	On the base of the northern wall of the maṇḍapa in front of the same shrine.	....	....	Hēviḷambi, Māśi, 19.	Do.	Records that six individuals of the goldsmith caste contested about the possession of a certain piece of land in Tiruvaṭṭambārai and that Araśaṉ (one of them) won the victory with an axe.
68	On the inner wall of the gōpura in the same temple.	Vijayanagara	Achyutadeva-Mahārāya	Śaka 1454, Nandana Tula, śu. ēkādaśī Friday, Hasta.	Do.	Registers the tax-free gift of the village Śuraipaṭṭu in Aḻagiyaśīyanallūr-paṟṟu in the mūttakūṟṟu by Nārāyaṇa-piḷḷai under orders from Rāmabhaṭṭayyaṉ for festivals, worship and offerings of curd-rice to the god Aḻagiya-Nāyaṉār at Tiruvāmattūr, an independent village in Vavalūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, on behalf of the king.
69	In the same gōpura	Do.	Do.	Śaka 1453, Khara, Kaṉṉi, śu., daśamī, Wednesday, Punarpūśam.	Do.	Records a tax-free gift of the village Śiṟṟāmūr in Iḍaiyāṟṟu-paṟṟu by Śinnāra-piḷḷai under orders from Rāmabhaṭṭarayyaṉ, for the expenses connected with offerings and worship to the god Aḻagiya-Nāyaṉār, on behalf of the king.
70	On the west base of the maṇḍapa outside the same temple.	Do	Sadāśivadēva-Mahārāya	Śaka 1488, Kshaya, Vṛiśchika, śu., daśamī, Śravaṇa.	Do.	Damaged at the end. Seems to record the provision made by Vīrappan for the merit of Śūrappa-Nāyaka, for bathing the god Aḻagiya-Nāyaṉār with ghee on the day of the Tiruvādirai festival.
71	On the north wall of the same maṇḍapa.	....	....	Śaka 1518, Durmukhi, Āḍi, 3.	Do.	States that Koṇḍama-Nāyaka visited the Abhirāmīśvara temple at Tiruvāmattūr and made a gift of 1600 poṉ for the Paṅguṇi festival and for repairs to the temple gōpura, in addition to the existing income of 450 poṉ and 2000 kalam of paddy of the temple.
72	On the east wall of the central shrine in the Ayavandīśvara temple at **Siyattumangai,** Nannilam taluk, Tanjore district.	Chōḷa.	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	. . . . . Mithuna, śu., tritīya Śravaṇa, Sunday	Do.	Begins with the introduction, 'புமேவிகளா' etc. Much damaged. Seems to record gift of gold for a twilight lamp to be burnt in the temple of Tiruvayavandi-Uḍaiyār at Śāttamaṅgalam, a brahmadēya in Muḷaiyūr-nāḍu, a subdivision of Gēyamāṇikka-vaḷanāḍu.
73	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva	[1]3th year, Aippaśi.	Do.	Records gift of gold by a brahman lady of Śāttamaṅgalam for burning a twilight lamp in the temple.
74	On the north wall of the same shrine.	Do.	....	14th year, Karkaṭaka ba., shashṭhī. Monday. Uttiraṭṭādi.	Do.	Written in continuation of No. 73 above. Appears to belong to the time of the same king. Records gift of gold by certain individuals for a twilight lamp.
75	On the south wall of the same shrine.	Do	Tribhuvanachakravartin Rājarājadēva	25 + 1st year Tula, śu., saptamī, Sunday, Punarpūśam.	Do.	Records that the great assembly of Iḍaiyāṟṟukkuḍi alias Kalikaḍindaśōḷa-chaturvēdimaṅgalam, a brahmadēya in Marugal-nāḍu, a subdivision of Gēyamāṇikka-vaḷanāḍu, ordered the village accountant of Śāttamaṅgalam to exempt from taxes certain temple lands in their village used as flower-garden for the god Ayavandi-Uḍaiyār and to utilise this amount for burning two perpetual lamps in the temple for the welfare of the village.

C—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	On the north wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th+1st year, Mēsha, ba., ashṭami, Wednesday, Śravaṇa.	Tamil	States that, as the charity of maintaining a water-shed on the bank of the Muḍigoṇḍaśōḻap-pērāṟu instituted by Tiruvēkambam-uḍaiyār of Kaṇichchaipākkam in the 13th year of the king had not been maintained, the village assembly of Śattamaṅgalam took over the land, made a gift of it to Namaśśivāyadēvaṉ in charge of the Āṇḍār-Marudapperumāḷ-santāna for maintaining the Śiruttoṇḍaṉ-tiru-maṭha erected by him at Tiruchcheṅgaṭṭāṅguḍi.
77	On the same wall	Do. ..	Do.	2nd year	Do.	Records gift of 300 kāśu by a private individual for burning a twilight lamp in front of the Uḍaiyāṉ-Śiruttoṇḍaṉ (image).
78	On the south wall of the same maṇḍapa.	....	....	....	Grantha, Sanskrit.	A verse in praise of the god and the goddess of the temple.
79	On the south wall of the central shrine in the Vīraṭṭānēśvara temple at **Virkudi**, same taluk and district	Pāṇḍya ..	Tribhuvanachakravatin Sundara-Pāṇḍya-[dēva].	[1]6th year Simha, ba., tritīya....[Ā]yilyam.	Tamil	Damaged. Registers the sale, to Malaiyaperumāḷ Parākrama-Pāṇḍya Iruṅgōḷar, son of Araśu Tirunaṭṭap-perumāḷ, of some lands and house-sites in the dēvadāna of Tiruvārūr-Uḍaiyār in Narikkuḍi in Paṉaiyūr-nāḍu.
80	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	16th year, Simha, ba., ēkādaśī, Monday, Punarpūśam.	Do.	Much damaged. Registers the sale of some lands to the individual mentioned in No. 79 above, by a brahman of Irāyūr, a hamlet of Gāṅgēyarāya-chaturvēdimaṅgalam in Vaḷkkuḍi-paṟṟu, a subdivision of Paṉaiyūr-nāḍu.
81	Do.	Vijayanagara	Vīra Kṛishṇadēvarāya-Mahārāya ..	Śaka 1439, Īśvara.	Do.	Much damaged. Registers the aggregate donation, by the king, of 10,000 varāhaṉ to several Śiva and Vishṇu temples mentioned by name. As usual a long list of the king's conquests is given.
82	On the west wall of the second prākāra of the Kāḷahastīśvara temple at **Kalahasti**, Kalahasti taluk, Chittoor district.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	46th year ..	Do.	Begins with the introduction, "புகழ்மாது விளங்க" etc. Ends of lines run behind the dvārapālaka image. Registers gift of money for burning four perpetual lamps in the temple.
83	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th ,, ..	Do. .. .	Begins with the introduction, "பூமேவி வளர" etc. Ends of lines run behind the same image. Registers the provision made by Gaṭṭidēvaṉ alias Kulōttuṅgaśōḷa-Yādavarāyaṉ of Vīramaṅgalam for daily feeding brahmans, tapasvins and other people in the temple.
84	Do	Do. ..	Do. do.	[27]th ,, ..	Do.	Begins with the introduction, "புகழ் சூழ்ந்த புணரி" etc. Ends of lines run behind the same image. Registers a gift of 32 cows for burning 10 very bright twilight lamps during the first evening service of the god at Tirukkāḷatti in Āṟṟūr-nāḍu, a sub-division of Tiruvēṅgaḍa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
85	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	14th year, [Āvaṇi].	Do.	Begins with the introduction, "பூமாது புணர" etc. Beginnings of lines built in. Seems to register the installation of and the provision made for daily offerings to Āḷuḍaiyār Tenkayilāyam-Uḍaiyār by Pūṇḍi-Uḍaiyāṉ Pavaḷakkuṉṟu Rājēndraśōḷaṉ alias Śōḻiyavaraiyar of Paravaiśuṟṟu-Pūṇḍi.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the same wall	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	14th year, Pūram ..	Tamil ..	Begins with the introduction "புகழ்மாது விளங்க", etc. Beginnings of lines built in. Seems to register a gift of 1786 kuḻi of land as a maḍaiviḷāgam for the residence of the Mahēśvaras by the residents of Tirukkāḷatti alias Mummuḍiśōḷapuram in Āṟṟūr-nāḍu, a subdivision of Tiruvēṅgaḍa-kōṭṭam, a district of Rājēndraśōḷa-maṇḍalam.
87	On the north wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year ..	Do. ..	Registers a gift of 32 cows by Puḍōli-mādēviyār, wife of Tirukkāḷattidēvar alias Yādavarāyar for burning a perpetual lamp in the temple.
88	On the same wall	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	31st " ..	Do. ..	Begins with the introduction "புகழ்மாது விளங்க", etc. Incomplete. Seems to register a sale of land.
89	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	10th " ..	Do. ..	Registers a gift of 32 cows for a perpetual lamp by Kaṇḍalaṉ Paliśeṭṭi Daṇḍanāyakaṉ Araśaṉ, one of the Nuḷamba-pradhānis governing Rājēndraśōḷap-puḍunāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
90	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	49th " ..	Do. ..	Begins with the introduction "புகழ்மாது விளங்க", etc. Registers a gift of 1,100 kuḻi of land by certain servants of Sēnāpatigaḷ Kulōttuṅgaśōḷa-Karuppāruḍaiyār for burning 25 lamps in the back-wall of the temple from sunset till the close of the Śrībali ceremony.
91	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	47th " ..	Do. ..	Registers a gift of 96 sheep for a perpetual lamp by Vaḍa Gaṇḍagōpālap-Pallavaraiyar, a weaver of Tañjāvūr.
92	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	32nd " ..	Do. ..	Registers a gift of 800 kuḻi of land by Vīmaraśaṉ of Tyāga-samudrapaṭṭai for the maintenance of two men employed in the Ālālasundarar flower garden.
93	Do.	Do. ..	Do. do.	14th " ..	Do. ..	Begins with the introduction "பூமேவு வளர்", etc. Registers a gift of 32 cows for a perpetual lamp by Śīyagaṅgaṉ, who bears the usual Gaṅga birudas. There is a Sanskrit verse at the end referring to the same gift.
94	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took Madura.'	27th " ..	Do. ..	Registers the undertaking of three persons to provide the tirumandirap-pōnagam (offering) at the early morning rising-ceremony of the god by turns in the months of Puraṭṭāśi, Paṅguṇi and Vaiyāśi, for the benefit of their caste and themselves.
95	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	49th " ..	Do. ..	Begins with the introduction, "புகழ்மாது விளங்க", etc. Registers a gift of 96 sheep by Kaliyavvai for maintaining a perpetual lamp in the lamp-stand cast after the form of her deceased brother Kēttaṉ Ādittaṉ alias Māṅgalūr-Naḍāḻvār, a servant of Sēnāpati Kulōttuṅgaśōḷa-Karup-pāruḍaiyār.
96	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva.	4th " ..	Do. ..	Registers the gift of 2 lamps and money for maintaining these lamps, by Śaśikula-Śaḷukki Taṉiniṉṟuveṉṟa Vīra-Nārasiṅgadēvaṉ alias Yādavarāyaṉ. Mentions the liquid-measure Tirukkāḷatti-Uḍaiyāṉ.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
97	On the same wall	....	....	19th year	Tamil	First line chiselled away. Registers a gift of 96 sheep for burning a perpetual lamp by Nuṅgamādēvi, wife of Madhurantaka Pottappichchōḻaṉ.
98	Do.	....	....	....	Do.	Fragment. Registers a gift of 32 cows by Ammaiyappaṉ Kaṇṇuḍaip-perumāḷ alias Vīravinōda-Vikrama......rāyaṇa-Śambuvarāyaṉ of the Śeṅgēṇi family, for a perpetual lamp.
99	Do.	....	....	19th year	Do.	First line chiselled away. Registers a gift by a native of Kōyambēḍu in Puliyūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḻa-maṇḍalam of 192 sheep for 2 perpetual lamps.
100	Do.	Chōḻa	Vikrama-Chōḻadēva	11th ,,	Do.	Registers a gift by Vimalādittaṉ alias Madhurāntakap-Pottapichchōḻaṉ, son of Siddhiyaraśaṉ of the Pottappich-chōḻa family, of 96 sheep for a perpetual lamp.
101	Do.	....	....	....	Do.	Fragment. Seems to register an assignment of land, free of taxes half the yield being utilised for offerings to the god and the other half being taken by the cultivator (śevvāram).
102	Do.	Chōḻa	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḻadēva.	12th year	Do.	Begins with the introduction "பூமாதுபுணர", etc. Incomplete. Seems to register the provision made for a perpetual lamp in the temple, by Mādēvi, daughter of Kaṇṇaradēva alias Rājēndrasōḻap-Pottappichchōḻaṉ, son of Kāmaraśar.
103	Do.	Do.	Do. do.	Do.	Do.	Registers a gift of 100 chinnam by Koṅgayaṉ, son of Rajēndrasōḻa Gāṅgayarājaṉ of Veḷi-nāḍu for maintaining a perpetual lamp.
104	Do.	Do.	Tribhuvanachakravartin Rajarājadēva	6th year	Do.	Registers a gift of 100 sheep for burning 2 perpetual lamps in the temple, by Vimalādēva-dēvaṉ, brother of Madhurāntakap-Pottappichchōḻaṉ Ma[la]mādēvaraśar.
105	Do.	Do.	Tribhuvanachakravartin Rājādhirājadēva.	12th ,,	Do.	Registers a gift of 46 sheep for half a lamp by Talaiyāri Tammi-Nāyakaṉ Puḍōli Bhīmaṉ, one of the pradhānis of Siddhiyaraiyar of Nellūru.
106	Do	Do.	Tribhuvanachakravartin Vikrama-Chōḻadēva.	5th ,,	Do.	Registers a gift 33 kāśu by two śeṭṭis for a perpetual lamp.
107	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	[15th] ,,	Do.	Incomplete. Gift of 96 sheep and a ram for a perpetual lamp by Gaṅgādēviyār, daughter of Yādavarāyar Viyarappaḍaiyār.
108	Do.	Do.	Tribhuvanachakravartin Vikrama-Chōḻadēva.	12th ,,	Do.	Records gift of 100 chinnam by Va[śa]naṉ, son of Niravachchiyaṉ the minister of Rājēndrasōḻa-Gāṅgēyarājaṉ of Veḷi-nāḍu, for burning a perpetual lamp.
109	Do.	Do.	Chakravartin Vikrama-Chōḻadēva	4th ,,	Do.	Ends of lines lost. Registers a gift of 96 sheep for a perpetual lamp.
110	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	4[1]st ,,	Do.	End built in and continuations of lines lost. Seems to register a sale of land.
111	Do	Do.	Tribhuvanachakravartin Vikrama-Chōḻadēva.	12th ,,	Do.	Registers a gift of 100 chinnam for a perpetual lamp by Daṇḍanāyaka Goṅkaiyaṉ, brother-in-law of Rājēndra-śōḻa-Gāṅgairājaṉ, son of [Na]ndimārāyaṉ.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the same wall	Chōḷa	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th year	Tamil	Registers a gift of 100 chinnam for burning a perpetual lamp in the temple of Āḷuḍaiyār Tirukkāḷatti-Uḍaiyār by Śōḻiyaṉ alias Rājēndrasōḻa-Gaṅgayarājaṉ of Veḷi-nāḍu.
113	Do.	Vijayanagara	Vīrapratāpa Kṛishṇarāya-Mahārāya	Śaka 1439, Īśvara, Vṛiśchika, ba., shashṭhī, Wednesday, Pushya.	Do.	Registers the grant of the village Oṉpākkam in Payyūrkōṭṭam for the merit of the king by his pradhāni Śāḷuva Timmaraśa. The income from the village was utilised by the supervisors of the treasury for the early morning service, for supply of a flower garland and for burning 4 lamps daily in the temple of Nāyaṉār Tirukkāḷatti-uḍaiya-Nāyaṉār.
114	Do.	Chōḷa	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	3rd year	Do.	Built in and incomplete. Begins with the introduction "பூமாது புணர", etc. Registers a gift of 96 sheep for a perpetual lamp by a merchant of Mummuḍisōḻappēṭṭai.
115	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III) alias Tribhuvanavīradēva.	36th ,,	Do.	Registers the gift of 96 sheep and a ram by a reḍḍi of Śeṟuvaṉūr in Mēlaippaṭṭaiya-nāḍu for a perpetual lamp.
116	Do.	Do.	Tribhuvanachakravartin Tribhuvanavīradēva, 'who was pleased to perform the anointment of heroes and the anointment of victors'.	34th ,,	Do.	Registers a gift of 32 cows and a bull for burning a perpetual lamp in the temple of Uḍaiyār Tirukkāḷatti-Uḍaiyār by Śūra-Nāyakaṉ Tiruvēgambam-uḍaiyāṉ alias Amarābharaṇaṉ Śīyagaṅgaṉ who styles himself 'the Lord of Kuvalāḷapura and 'Gaṅgakulōttama.'
117	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[20th] ,,	Do.	Registers a gift of 50 sheep for a half-lamp by a lady of Īñjūr.
118	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa[dēva], 'who took the crowned head of the Pāṇḍya'.	Built in	Do.	Incomplete and built in in the middle. Registers a gift of 96 sheep for a lamp.
119	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa[dēva], 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya'.	Do.	Do.	Registers gift of 96 sheep and a ram by Ponniaraśaṉ Vīmaraśaṉ alias Tyāgasamudrappa[ṭṭai]. . of [Tā]gaṭṭūr in Mēlaippaṭṭai-nāḍu for a perpetual lamp.
120	Do.	Do.	Tribhuvanachakravartin Kulō[ttuṅga-Chōḷadēva.	31st year	Do.	Built in in the middle. Registers a gift of land for a flower-garden to the god Tirukkāḷatti-Uḍaiyār by Vīra Narasiṅgadēva alias Yādavarāya.
121	Do.	Do.	Tribhuvanachakravartin . . . . . . Chōḷadēva.	15th ,,	Do.	Built in in the middle. Registers a gift of 72 sheep for a perpetual lamp by Puḍōlasāṇi, wife of Eriyami-reḍḍi of Kāppalūr.
122	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	30th ,,	Do.	Built in in the middle. Registers a gift of land by purchase for offerings to and construction of a car for the god Uḍaiyār Tirukkāḷatti-Uḍaiyār by the residents of Chittiramēḻi. The purchase money was paid by Rājamalladēvar alias Yādavarāyar at Kaṟruppūṇḍi.
123	Do.	Do.	Do. do.	13th ,,	Do.	Registers a gift of 320 cows for 10 lamps by Mahāmaṇḍalēśvara Goṅkayaṉ alias Kulōttuṅgasōḻa-Goṅkarājaṉ of Veḷi-nāḍu.
124	Do.	Do.	Chakravartin Rājādhirājadēva	5th year and 87th day.	Do.	Registers an order (uḷvari) of a gift of land free of taxes in Paḻaiyāru in Amba-nāḍu a subdivision of Uyyakkoṇḍār-vaḷanāḍu.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
125	On the same wall	Chōḷa	Rājādhirājadēva	5th year	Tamil	Registers a sale of land for forming an areca-nut garden in the name of Tiru-Kaṇṇappadēvar.
126	On the east wall of the same prākāra.	Do.	Tribhuvanachakravartin Rājadhirājadeva	13th ,,	Do.	Registers a gift of 25 sheep for a ¼ lamp by a goldsmith of Puḻal in Puḻal-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
127	On the same wall	Do.	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	34th year	Do.	Begins with the introduction '*புகழ்மாது விளங்க*', etc Registers a gift of 32 cows for burning a perpetual lamp in the temple of Uḍaiyār Tirukkāḷatti-Uḍaiyār by Daṇḍaiśōṟ-uḍaiyāṉ alias Pañchalarāyaṉ of Nuḷambayāṟu in Ambattūr-nāḍu a subdivision of Puḻar-kōṭṭam alias Rājēndraśōḻa-vaḷanāḍu, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
128	Do.	Do.	Do. do.	42nd ,,	Do.	Begins with the introduction "*புகழ்மாது விளங்க*", etc. Registers a gift of 96 sheep for a perpetual lamp by an individual of Veṇpākkam in Kīḻpākkai-nāḍu, a subdivision of Payyūr-Iḷaṅk-kōṭṭam, a district of Rājēndraśōḻa-maṇḍalam.
129	Do.	Do.	Rajakēsarivar[man alias Kulō[ttu]ṅga-Chōḷadēva.	41st year, Paṅguṇi 21, śu., chaturthī Wednesday, Kartigai.	Do.	Begins with the same introduction. Registers a gift of 32 cows for a perpetual lamp by the headman of Tīyāru-pākkam in Nīrvēḷūr-nāḍu a subdivision of Ūṟṟukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
130	Do.	Do.	Rajakēsarivarmaṇ alias Chakravartin Kulōttuṅga-Chōḷadēva.	‘2nd year	Do	Begins with the same introduction. Incomplete. Seems to register a gift of 96 cows for a half lamp by Teṅgaṅg-uḍaiyāṉ Kūttaṉ Vaḍugaṉ, an officer (śiṟudaṉam) of Malaiyaraṉpaḍaivīḍu in Gaṅgaikoṇḍa-śōḻapuram in Virudarājabhayaṅkara-vaḷanāḍu, a subdivision of Śōḻa-maṇḍalam.
131	Do.	Do.	Rājakēsarivarman alias Chakravartin Kulōttu[ṅga-Chōḷadēva.]	33rd ,,	Do	Bottom portion built in. Begins with the same introduction. Records gift of 96 sheep and a lamp-stand by Gaṇḍarāditta ....wife of Aṅgarāja for burning a perpetual lamp in the temple of Tirukkāḷatti-Uḍaiyār, for the merit of her mother Iravikulasundarī.
132	Do.	Do.	Do. do.	31st ,,	Do	Begins with the introduction "*புகழ்மாது விளங்க*", etc. Registers a gift of 96 sheep for a perpetual lamp by a Veḷḷāḷa of Eṟūr in Naḍuviṟpaṭṭaiya-nāḍu, a subdivision of Payyūr-Iḷaṅgōṭṭam, a district of Rājēndraśōḻa-maṇḍalam.
133	Do.	Do.	Tribhuvanachakravartin alias Kulōttuṅga-Chōḷadēva.	32nd ,,	Do.	Registers a gift of 500 kuḻi of land in Vaṇḍaṉūr, a village in Pākkai-nāḍu by three Bōyiṇḍas of Venuṅgoṇḍai (i.e. Penugoṇḍa) in Taṅgaṭṭūr, a village in Pottappa-nāḍu. for the maintenance of two gardeners employed in a flower garden of god Tirukkāḷatti-Uḍaiyār with the stipulation that garlands were to be supplied to the god daily.
134	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	[2]6th ,,	Do.	Registers a gift of 96 sheep for a perpetual lamp by Māraya-Bōyiṇḍaṉ, son of Muppi-Nāyakkar of Naḍuvilpaṭṭaiya-nāḍu, who possessed Kaluvakkuṇḍa and was called Taṇḍaimāḷai-Uḍaiyāṉ.
135	Do.	Do.	.. ..kēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	33rd ,,	Do.	Damaged in the middle. Begins with the introduction "*புகழ்மாது விளங்க*", etc. Registers the provision made by a private individual for burning a lamp in the temple of god Tirukkāḷatti-Uḍaiyār.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
136	On the same wall	Chōḷa ..	Tribhuvanachakravartin Raja[rāja]dēva.	[1]1th year, Vaigāśi, Monday, ba., dvitīya, Mūla.	Tamil ..	Registers the gift of the village Kāripaḷḷi in Karuppaṟṟu-nāḍu by sale by Śaśikula-Śaḷukki Narasiṅgaṉ Tirukkaḷattidēvaṉ alias Rajadhiraja Yadavarāyaṉ for feeding the pilgrims that came to worship the god Uḍaiyār Tirukkāḷatti-Uḍaiyār.
137	Do. ..	Do. ..	[Raja]rājad[ē]va	[10]th	Do. ..	Registers a gift of cattle by Madhurāntakap-Pottappichchōḷaṉ Ghaṭṭiya[rasaṉ] for burning 2 perpetual lamps in the temple.
138	Do. ..	Do. ..	Tribhuvanachakravartin Raja	[Lost]	Do. ..	Registers a gift of 192 sheep for 2 perpetual lamps to the temple in Tirukkāḷatti.
139	Do. ..	Do. ..	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	31st year	Do. ..	Begins with the introduction 'புகழ்மாது விளங்க' etc. Registers a gift by Śōḷaṉ Nāraṇadēvar of Poygai in Poygai-nāḍu a subdivision of Payyūr-Iḷaṅgōṭṭam, a district of Rājēndrasōḷa-maṇḍalam, of 96 sheep for a perpetual lamp.
140	On the south wall of the same prākāra.	Do. ..	Rājarājadēva	[9]th year ..	Do. ..	Built in at the bottom. Registers the gift of 96 sheep by one of the devotees (āṇḍār) worshipping on the Tirumalai, for a perpetual lamp to be burnt in the temple at Tirukkāḷatti alias Mummuḍisōḷapuram in Aṟṟūr-nāḍu, a subdivision of Perumbāḍi in Tiruvēṅgaḍa-kōṭṭam.
141	On the same wall	Do. ..	Rajakēsarivarman alias Chakravartin [Kulōttuṅga-Chōḷadēva].	18th ,, ..	Do. ..	Begins with the introduction 'புகழ்மாது விளங்க,' etc. Ends of lines run behind the image of Dakshiṇāmūrti. Seems to register an order of the king transferring a dancing girl and her descendants from his (?) own service to the service of the temple at Tirukkāḷatti.
[illegible]	Do. .	Do. ..	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	31st ,, ..	Do.	Beginnings of lines and the bottom built in. Begins with the introduction 'புகழ்சூழ்ந்த புணரி', etc. Seems to make provision for maintaining two perpetual lamps with 6 kāśu, accruing monthly as interest on a deposit of 40 kāśu made by certain individuals.
143	Do. ..	Do. ..	Rājakēsarivar[man alias Cha]kravartin Kulōttuṅga-Chōḷadēva.	31st ,, ..	Do. ..	Begins with the introduction 'புகழ்மாது விளங்க', etc. Registers the gift by a private person of a metal lamp-stand and sheep for a perpetual lamp to Tirukkāḷatti-Uḍaiyār.
144	Do. ..	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	21st ,, ..	Do. ..	Begins with the introduction 'புகழ்மாது விளங்க' Registers the gift by a certain lady of a lamp-stand and sheep for a perpetual lamp to the god Mahādēva of Tirukkāḷatti. Mentions the scale Āyiravaṉ-tulākkol.
145	Do. ..	Do. ..	Rājarājadēva	12th ,, ..	Do.	Built in at the end. Seems to register a gift of 96 sheep for a perpetual lamp.
146	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	9th ,, ..	Do. ..	Begins with the introduction பூமருவிய திருமாது', etc. Continuations of some lines lost. Registers a gift of 96 sheep for maintaining a perpetual lamp by Āriyaṉ Padumaraṉ Kaṭṭimaṉ of Kāśmīrapuram.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the same wall	Chōḷa	....	11th year	Tamil	Registers a gift of 5 kāśu by a certain individual of Śerrūr for maintaining two lamps in the temple of Uḍaiyār Tirukkāḷatti-uḍai-Mahādēva, one during the early morning service and the other during the evening service. Seems to belong to the king mentioned in No. 146 above.
148	Do.	Do.	Rājarājadēva	10th ,,	Do.	Registers that the 28 lamp-stands placed in the temple in the time of king Kulōttuṅga-Chōḷadēva 'who exempted the tolls,' by an oil-monger of Tiruppāśūr were made good and 33 lamp-stands including these were given by his son in the 10th year of Rājarājadēva.
149	Do.	....	....	....	Do.	Contains a boastful vow made by Yādavakula-Mādēvi, daughter of Śiyagaṅgadēva to the effect that if she survived Ghaṭṭiyadēva alias Yādavarāya she would be a slave of the daughter of Pottappichchōḷa-Marāśar, who had married the deceased Yādavarāya, and if these ladies should survive their father's death they should be degraded to the position of the servants of servants of Yādavakula-Mādēvi.
150	Do.	Do.	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	43rd year	Do.	Begins with the introduction '*புகழ்மாது விளங்க*,' etc. Incomplete. Seems to register a gift of a lamp by Paḷḷi Aṅgāḍi Ayyāraṉ, one of the . . . śōḻatterinda-villigaḷ for the benefit of his brother Śōṟuḍaiyaṉ. Mentions Nellūr alias Vikramasiṁhapuram in Piḍa-nāḍu, a district of Rājēndraśōḻa maṇḍalam.
151	Do.	Do.	Do. do.	20th ,,	Do.	Begins with the introduction '*புகழ்சூழ்ந்த புணரி*' etc. Registers a gift of 128 cows and 384 sheep by Āḍavallāṉ Gaṅgaikoṇḍāṉ alias Iruṅgōḷaṉ for burning 20 lamps in 20 lamp-stands, from evening till the close of the midnight service, in the maṇḍapa and in the verandah all round the temple, built of stone by his mother Puttaṅgaiyār.
152	Do.	Do.	Do. do.	42nd ,,	Do.	Begins with the introduction '*புகழ்மாது விளங்க*,' etc. Bottom and beginnings of lines in the middle built in. Seems to record the gift of salt by 2 private persons of Oraṭṭambēḍu alias Madhurāntakap-pēraḷam in Pulivala-nāḍu, a subdivision of Rājēndraśōḻa-maṇḍalam, for offerings to the god and for maintaining 8 twilight lamps in the temple of Mahādēva of Tirukkāḷatti in Āṟṟūr-nāḍu, a division of Rājēndraśōḻa-maṇḍalam alias Virudarāja-bhayaṅkara-maṇḍalam. Mentions the measure 'Tirukkāḷatti-Uḍaiyāṉ-marakkāl'.
153	Do.	Do.	Tribhuvanachakravartin Vīrarāj[ē*]ndra-Chōḷadēva.	10th ,,	Do.	Registers a gift of 96 sheep by Viḻupparaiyaṉ, a kaṉmi of Poygai-nāḍu, for a perpetual lamp.
154	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[3]rd ,,	Do.	Registers a gift of 32 cows for a perpetual lamp by Aruṅguṉṟai-Piḷḷaiyār alias Śiyagaṅgar, the brother of Vaḍavāyil-Śelviyār alias Chandrakula-mādēviyār, the daughter of Śiyagaṅgar alias Śūra-Nāyakar, the lord of Kuvalāḷapuri.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
155	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	Lost	Tamil	Begins with the introduction 'பூமாது புணர', etc. Incomplete and built in in the middle. Seems to register a gift of land to brahmans. Refers to Mahāmaṇḍalēśvara Ghaṭṭidēva-Mahārāja alias Vikramaśōḻa-Kanupparuḍaiyār.
156	Do. ..	Do. ..	Tribhuvanachakra[vartin] Vīrarājēndra-Chōḷadēva.	10th year	Do. ..	Incomplete and built in in the middle. Seems to register a gift of 96 sheep for a perpetual lamp by Śōḻa[vv]aiyar, daughter of Narasiṅgadēvar alias Yādavarāyar.
157	Do. ..	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	26th "	Do. .	Intercepted by walls. Begins with the introduction, 'புகழ்மாது விளங்க' etc. Registers the assignment of 25 paṭṭi of land which had to be disafforested and brought under cultivation to provide for extra offerings to the god on Sundays, new-moon days and on days of Tirunūterṟuppaḍi festivals, by the residents of Kaṇṇanallūr in Poygai-nāḍu, a dēvadāna of Tirukkāḷatti-Uḍaiyar.
158	Do. ..	Do. ..	Do. do. ..	[2]6th "	Do. ..	Engraved in continuation of the previous inscription. Refers to the gift of land made by Arayaṉ Rājēndraśōḻaṉ alias Sēnāpati Rājanārāyaṇa Muṉaiyadaraiyar for the festivals referred to in the counter-agreement made by the residents of Kaṇṇanallūr in No. 157 above.
159	Do. ..	Do. ..	Rājarājadēva	4th "	Do. ..	Registers a gift of ¼ lamp to the temple of Uḍaiyār [Ti]rukkāḷatti-uḍaiya-Nāyaṉār by Yādavarāyaṉ alias Vīra[na]rasiṅgadēva.
160	On the north wall of the Kaṇṇappa shrine in the same temple.	Vijayanagara	Kṛishṇarāya-Mahārāya	Śaka 1449, Sarvajit, Vṛiśchika, śu., pañchamī, Wednesday, Śravaṇa.	Do. ..	Registers a gift of 200 paṇam by Chandiraśēkhara-ayyaṉ, a Kannaḍiya brahman of Dēvikāpuram in Marudarasar-paḍaivīḍu for the merit of his father Viṭṭhamaraśar and mother Śaṅkarammaṉ; and this money was arranged to be spent on bringing lands under cultivation and digging pits in the tank of Chittāttūr, a dēvadāna village and from the yield of this land a lamp was to be burnt on the Kailaimalai.
161	On the north wall of the same shrine.	....	....	....	Telugu ..	States that the maṇḍapa was erected by Timmasāni, daughter of Amarā-Bhaṭṭa of Yempali, for the welfare of the members of her gōtra.
162	On the west and south walls of the same shrine.	Vijayanagara	Achyutarāya	Śaka 1462, Śar[va]ri, Kumbha, śu., prathamā, Thursday, Aviṭṭam.	Tamil ..	Registers a gift of 200 poṉ for the merit of Irāmābhaṭṭar-Ayyaṉ by Ellappayyar, son of Bhūtanātha Ellābhaṭṭar, a Vaidika-brahman residing at Kṛishṇarāyapuram in Chandragiri, for offerings to the god at the early morning service in the month of Mārgaḻi.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
163	On the south wall of the same shrine.	Vijayanagara	Achyutarāya	Śaka 1467, Krōdhi, Simha, śu., ēkadaśī, Monday, Rōhiṇī.	Tamil	States that Chikka Mallappa-Nayaka of Penugoṇḍa made a gift of his share of the prasāda, as the dharmakarta of the Vīrāpura temple, in favour of Immaḍi Saṅkaya-dēva-Uḍaiyar, for the merit of his father Lakku-Śeṭṭiyār, mother Muttāyammaṉ and elder brother Vīrappaṇṇagaḷ. The above gift was made on the banks of the Pampā river in front of the Virūpaksha temple.
164	On the east wall of the same shrine.	Do.	Vīrapratāpa Achyutadēva-Mahārāya	Śaka 1462 Śārvari, Kumbha, śu., prathamā, Thursday, Aviṭṭam.	Do.	Registers a grant of gold similar to that mentioned in No. 162 above by Malaiyappa-Ayyaṉ, son of Tirumalai-Bhaṭṭar, a Vaidīka-brahman, residing at Chandragiri, for the morning service in the month of Mārgaḻi. See No. 163 above.
165	On the belt of the same shrine.	Do.	Do.	Śaka 1463 Plava, Kumbha, śu., trayōdaśī, Sunday, Pushya.	Do.	Registers the gift of the village Paḍuvūr in Saraiyapaḷḷa-śīrmai in Udayagiri-rājya for offerings and worship to Nāyaṉār Tirukkāḷatti-uḍaiya-Nāyaṉār, by three brahmans of Chandragiri, for the merit of Rāmabhaṭṭar-ayyaṉ.
166	On the same belt	Do.	Do.	Śaka 1462, Śārvari, Makara, ba., chaturdaśī, Tuesday, Uttirāḍam.	Do.	States that Virupaṇṇa of Penugoṇḍa, son of Nandi Lakku-śeṭṭiyār of Lēpākshi, made a gift of 1306 poṉ which was utilized for founding two villages viz., Muttāyammaṉ-samudram and Lakkuśeṭṭipuram near Penugoṇḍa, that the lands belonging to these two villages and irrigated by the Vīrasamudram tank were leased out in perpetuity to Immaḍi Saṅkayadēvar-Uḍaiyar, and that the income therefrom was spent on providing certain offerings to, and conducting certain festivals of, the god Tirukkāḷatti-Uḍaiyār. See No. 163 above.
167	Do	Do.	Do.	Śaka 1462, Śārvari, Kumbha, śu., prathamā, Thursday, Aviṭṭam.	Do.	Registers the consecration of the image of Vīrēśvara-Tambirāṉār and the construction of a temple over it in the Aṟuvattumūvar-maṇḍapa in Kallālaḍi and the gift of 1000 paṇam for its worship and offerings and also for offerings to Nāyaṉār Tirukkāḷatti-uḍaiya-Nāyaṉār by Rāmabhaṭṭar-ayyaṉ, son of Bhūtanātha-Śīṭṭayar, a Vaidīka-brahman, residing at Kṛishṇarāyapuram in Chandragiri for the merit of Achyutarāya.
168	In two rooms near the kitchen	Chōḻa	Tribhu[vanachakravartin] [Rā]jarāja-dēva.	[9]th year	Do.	Intercepted by walls. Seems to register the provision made for sandal-paste and offerings on important days to Tirukkāḷatti-uḍaiya-Nāyaṉār by Śaśikula-Chāḷukyaṉ. Mentions the coin Bhujabalaṉ-māḍai.
168 (*a*)	On the pedestal of a bronze image (male) in the store-room in the south prākāra.	Do.	Kulōttuṅga-Chōḻadēva	....	Do.	States that the image was the gift of Uḍaiya-Nambi, to the temple of Tirukkāḷatti-Uḍaiyār.
168 (*b*)	On the pedestal of another image (female) in the same room.	Do.	Rājendra-Chōḻadēva	....	Do.	States that this image of Sōḻa-mādēviyār was cast under the orders of Rājēndrasōḻadēvar by Nichchapaṭṭālagaṉ of Kaṭṭinallūr in Kāñjiṟukkai-nāḍu, a sub-division of Rājarāja-maṇḍalam.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the east wall of the third prākāra.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1489, Prabhava, [Dhanus], ba., dvādaśī, Saturday, Kārttigai.	Tamil	Damaged. Seems to register a grant to Veṅkaṭappa-Nāyakkar, son of Ellaya-Nāyakkar by the superintendents of the treasury of the Tirukkāḷatti-uḍaiya Nāyaṉār temple granting certain privileges for keeping watch in the temples in Kāḷahasti and Kāḷahasti-śīrmai.
170	On the south wall of the same prākāra.	....	....	Śaka 1713, Virōdhikṛit, Māgha, ba., 14, Monday, Māśi 12, Śravaṇa.	Telugu	Registers the gift of certain revenues made by Umude Rāje Harāje Dāmara Kumāra Venkaṭappa Nāyaka Bahadūru, son of Timmi-Nāyaka and grandson of Kumāra Akki-Nāyaka of the Inigāla-gōtra, for the worship, lamps, offerings, and festivals of the god Kāḷahastīśvara and his consort.
171	On the same wall	Chōḷa	Chakravartin Kulō[ttuṅga-Chōḷadēva]	47th year	Tamil	Intercepted by a pillar. Seems to register a sale of land by certain individuals.
172	Do.	Do.	Kulōttuṅga-Chōḷadēva	Do.	Do.	Ends of lines built in. Seems to register a sale of land by certain individuals.
173	Do.	Do.	Chakravartin Kulōttuṅga-Chōḷadēva	Do.	Do.	Seems to register gift of land for providing food to the servants (āṇḍār) who looked after the temple streets.
174	Do.	Do.	Lost	Lost	Do.	Ends of lines worn out. Begins with the introduction, 'புகழ்மாது விளங்க' etc. Seems to register a gift of 1100 kuḻi of land for maintaining 20 lamps.
175	Do.	Do.	Chakravartin Kulōttuṅga-Chōḷadēva	47th year	Do.	Records gift of land by purchase from the village assembly of Nilaikaḍaṟpākkam in Perumbēḍu, a subdivision of Payyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, by Arayaṉ Śiyarudēvar alias Kāliṅgarājar, the headman of Arumbākkam in Maṇavil, a subdivision of Maṇavil-kōṭṭam for maintaining a maṭha for the āṇḍār (servants) who did services in the temple precincts.
176	Do.	Vijayanagara	Vīrapratāpa Kṛishṇarāya-Mahārāya	Śaka 1436, Bhava, Kaṟkaṭaka. śu., trayōdaśī, Tuesday, Mūla.	Do.	Registers the gift of a golden vessel for drinking water, pearls and precious stones; and also 1000 paṇam, by Virūpājayammaṉ, daughter of Prauḍhadēvarāya-Mahārāya and wife of Timmarāya, the brother of Vēdarāya, who was the son of Pūndūr Cheṉṉarāja, for offerings at the early morning service to Nāyaṉār Tirukkāḷaṭṭi-uḍaiya-Nāyaṉār for the merit of her parents and herself.
177	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya	Śaka 1458, Durmukha, Makara, śu., tṛitīya, Saturday, Śravishṭha.	Do.	Registers the gift of 440 paṇam by Rāmabhaṭṭa-Ayyaṉ, son of Bhūtanādityar, a Vaidika-brahmaṇa residing at Kṛishṇarāyapuram in Chandragiri for maintaining two lamps on the hill Kayilaimalai on behalf of the king. See No. 167 above.
178	Do.	Do.	Do.	Śaka 1458, Durmukha, Siṁha, śu. ....[Wednesday], Anusha.	Do.	Registers the gift of the two villages Gaṭṭipūṇḍi and Mēlaichchūr by the individual mentioned in No. 177 above on behalf of the king, for certain offerings to the god Tirukkāḷatti-Uḍaiyār and mentions also the share of the prasāda (sacred food) that some temple servants were to get.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the west wall of the same prākāra.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya	Śaka 1460, Viḷambi, Ṛishabha, ba., pañchamī, Sunday, Śravaṇa.	Tamil	Registers that Deyvaṅgaḷ-Perumāḷ of Koṟukoṭṭi in Saundaryaśōḷapuram, an agaram of Āguḍi-nāḍu, a subdivision of Puḷal-kōṭṭam, made a gift of the village Koṇḍasāṇikuḷi, in the presence of the god Virūpāksha at Vijayanagara to Tirumalai-Dīkshitar, for daily offerings to the god Kāḷahastīśvara-Tambirāṉār and that the latter parcelled out the village into fifteen shares and sold them for 60 poṉ, with which amount the stipulated offerings were provided for in the temple.
180	On the same wall	Do.	Vīrapratapa Kṛishṇarāya-Mahārāya	Śaka 1434, Āṅgīrasa, Phālguṇa.	Kanarese	Contains a list of the precious stones, worshipping paraphernalia and ornaments given by the king to the god Tirukkāḷattinātha.
181	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya	Śaka 1455, Vijaya, Siṁha, śu., saptamī, Tuesday, [Anusha].	Tamil	Registers the gift of 2000 paṇam by Rāmabhaṭṭar for the merit of Achyutarāya-Mahārāya and Varadādēvi-Ammaṉ, for offerings being made to the god when he halted at the pavilion in the [Urandūr] garden on the day of Paṅguṇi-Uttiram.
182	In the west gōpura of the same temple; left of entrance.	Do.	Vīrapratapa Kṛishṇadēva-Mahārāya	Śaka 1443, Vṛisha, Makara, ba., chaturthī, Wednesday, Uttara-Phalguṇi.	Do.	Registers the gift of the village Saṅganappalli in [Mudalich]-chīrmai, a division of [Paḍi]-nāḍu in Chandragiri-rājya by Vāśal Timmappa-Nāyakkar for offerings to Aiñjandi-Piḷḷaiyār in the third prākāra for the merit of Kṛishṇarāya-Mahārāya.
183	In the same gōpura	Do.	Vīrapratāpa Achyutarāya-Mahārāya	Śaka 1454, Nandana, Makara, śu., shashṭhī, Wednesday, Uttara-Bhādrapada.	Do.	Registers the gift of 1000 paṇam by a private individual for offerings at the early morning service to Nāyaṉār Tirukkāḷatti-uḍaiya-Nāyaṉār, and a silver plate for serving it in.
184	In the same gōpura; right of entrance.	Do.	Kṛishṇadēva-Mahārāya	Śaka 1443, Vṛisha, Makara, ba., shashṭhi, Friday, Hasta.	Do.	Registers the construction of a temple and the consecration of Iḷaya-Nāyiṉār (Subrahmaṇya) on the Ishabhakkuṉṟu in Kṛishṇarāyapuram and the gift of 200 paṇam for worship and lamps to this deity.
185	On a slab near the gōpura in the Ādikēśava-Perumāḷ temple at Srīperumbudur, Śrīperumbudur taluk, Chingleput district.	Do.	Śrīraṅgayadēva-Mahārāya, 'ruling at Vidyānagara'.	Śaka 1494, Āṅgīrasa, Āshāḍha, ba., 30.	Telugu	Records the gift of certain taxes due from some villages in the Ichchaṅgāṭṭu-kōṭṭam by Veṅkaṭayyadēva-Mahārāya, a brother of the king, for the worship and offerings of the god Ādikēśava-Perumāḷ, who had been worshipped by Śrī-Bhāshyakāra, (i.e., Rāmānuja) at Śrīperumbūdūr.
186	In the same gōpura; left of entrance.	Do	Vīrapratapa [Sadāśiva]dēva-Mahārāya	Śaka 1489, [Prabhava], ba., Siṁha, Ārdrā, ēkādaśī, Friday.	Tamil	Registers gift by Chiṉṉa-Nāyaka, son of Aḍaippam Vayyappa-Nāyaka of the Kāśyapa-gōtra, of certain villages (names obliterated) in Kākkalūr-nāḍu, a subdivision of Īkkāṭṭu-kōṭṭam, a district of Chandragiri-rājya, which had belonged to them as nāyakattanam, to the god Ādikēśava-Perumāḷ and Śrī-Bhāshyakāra (Rāmānuja) of Chaturvēdimaṅgalam alias Śrīperumbūdūr in Magaṇūr-nāḍu, a subdivision of Śeṅgāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam for certain daily offerings to be provided to them in a maṇḍapa. The donor's share of the prasāda was waived in favour of his āchārya Śēshādri-Ayyaṅgār, son of Uruppuṭṭūr Nallāṉchakravarti Siṟṟayyaṅgār.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	In the same gōpura; right of entrance.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1487, [Krō]dhana, Māśi, 24.	Tamil ..	States that Mahāmaṇḍalēśvara (name obliterated) spent 150 paṇam on repairing the irrigation tank at Śrīperumbūdūr and increasing its capacity, and ordered that the surplus income from the increased tank ayacut was to be utilised for providing certain offerings to the god Ādikēśava-Perumāḷ and to Emberumāṉār. He also allowed his share of the prasāda to be given away to the pilgrims halting at the Rāmānuja-kūṭam.
188	On the belt of the Garuḍāḻvar-maṇḍapa opposite the dhvajastambha in the same temple.	Do.	Vīrapratāpa Veṅkaṭapatirāya	Śaka 153[3], Sādhāraṇa. Chittirai, 13.	Do. ..	Registers the rights and privileges granted to Paḷamālai Paṉ[rai]vāḍai Peddaṇḍār for supplying yellow rope and thread for hoisting the temple flag at the commencement of the festivals in the months of Māśi, Paṅguṉi and Chittirai, from the interest on 16 varāhaṉ given to the temple. Mentions Ēṭṭūr Tirumalai Tātāchāryar.
189	On the same belt	Do.	Vīrapratāpa Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1512, Vikṛiti, Kanya, śu., pañchamī, Anūrādhā, Wednesday.	Do. ..	Registers grant of a kuṟuṇi of paddy for each threshing-floor (kaḷam) by all the tenants of the temple villages of Ādikēśava Perumāḷ and Emberumāṉār including those in Śrīperumbūdūr and Kachchippaṭṭu-śīmai at the instance of Śīrāmu Rāghava-Nāyakkar from the amount of 16 poṉ realised on the paddy, to provide offerings to the deities Ādikēśava-Perumāḷ, Chakravarti-tirumagaṉār and Śrī Bhāshyakārar when they halted in the maṇḍapa in the arecanut garden on tiruppāḍivēṭṭai (i.e. hunting festival) days.
190	Do.	Do.	Do. do.	Śaka 1516, Jaya, Āḍi, 29.	Do. ..	Registers the agreement given by Tiruvaraṅgam Appāvayyaṅgār, the agent of Ēṭṭūr Tirumala Kumāra Tātāchārya and the trustees of the temple to Raṅgappa, son of Etipati (i.e. Yatirāja) Ayyaṅgār of Turīyāshṭakaligōtra and a disciple of Chakravartula Ayyaṅgār one of the Traivaṇṇaka Śrī vaishṇavas to provide certain offerings to the god Ādikēśava-perumāḷ, Chakravarti-tirumagaṉār and Śrī Bhāshyakārar for an amount of 15 varāhaṉ deposited by him in the temple.
191	Round the base of the second prākāra.	Do.	Do. do.	Śaka 1516, Jaya, Karkaṭaka, ba., pañchamī, Rēvatī, Saturday.	Do. ..	Registers the gift of 110 geṭṭi-varāhaṉ by the individual mentioned in No. 190 above for providing certain offerings to the god on the ten days of the Mahānavamī festival.
192	On the south wall of the same prākāra.	....	....	Chitrabhānu, [Vaiyāśi, 25].	Do. ..	Ends of lines built in. Seems to record gift of 10 paḍu-varāhaṉ by a certain lady for providing some offerings to the god.
193	On the same wall	....	....	[Vyaya, Chitti]rai, 20.	Do. ..	Ends of lines built in. Records gift of gold by Koṟṟi-ammaṉ for providing certain offerings when the image of Emberumāṉār halted at the place where the Saint was born, after going round the streets in procession in the month of Āḍi.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
194	On the east wall of the same prākāra.	Vijayanagara	Vīrapratāpa Śrīraṅgarāyadēva-Mahārāya.	Śaka 1504, Chitrabhānu, Jyēshṭha, śu., chaturdaśī.	Tamil ..	Much damaged. Seems to register the provision made for offerings to Ādikēśava-Perumāḷ and Śrī-Bhāshyakārar (Rāmānuja) on certain festival days from 500 poṉ., realised from the village ..[ruveḷḷakūttam]-perunallūr in Aḻagiyaśokka-śīrmai in Māgaṇūr-nāḍu granted by Gōpālan Tirumalai-Nāyakkar, the daḷavāy of Mahāmaṇḍalēśvara Rāmarāja Veṅkaṭayyadēva-Mahārāja.
195	On the south wall of the maṇḍapa (right of entrance) in front of the Uḍaiyavar shrine in the same temple.	....	....	Khara, Chittirai, 15.	Do. ..	Registers that Gōpu, the treasurer of Krishṇājiyammaṉ, queen of Veṅkaṭapatirāya, deposited 10 varāhaṉ with two individuals of Śrīperumbūdūr, for repairing the irrigation tank of the village and arranged for the provision of certain offerings on the natal day of Tirumaḻiśai-Āḻvār every month from the interest of that amount.
196	On the same wall	....	....	Do.	Do. ..	Registers a similar grant of 40 varāhaṉ by Krishṇavēṇi and Veṅgayammaṉ, two maids in the palace of Veṅkaṭapatirāya, for providing offerings on the anniversary day and on the natal day every month, of Tirumaṅgai-Āḻvār.
197	On the south wall of the maṇḍapa (left of entrance) in front of the same shrine.	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya.	Śaka 1530, Kīlaka, Mārgaḻi, śu., Wednesday, ēkādaśī.	Do. ..	Registers the gift of 20 varāhaṉ from the interest on which cake-offerings had to be provided to the god on the festive days of Māśi, Paṅguṇi and Chittirai and on the asterism of Emberumāṉār (Rāmānuja). Mentions Veṅkaṭatturavār, agent of Ėṭṭūr Kumāra Tātāchāriyār.
198	On the south wall of the first prākāra.	Do.	Do. do.	Śaka 1518, Durmukhi, Vṛiśchika, pañchamī, Śravaṇa, Sunday.	Do. ..	Registers details of offerings that had to be provided to Tirukkachchi-nambi from the interest on 210 varāhaṉ, which had been lent to the temple by the nagarattār of Śrīperumbūdūr. Mentions the coin Veṅkaṭarāya-varāhaṉ.
199	On the same wall	....	....	Vijaya, (expired), Jaya (current), Chittirai, 13.	Do. ..	Registers an agreement given to Vedāntam Rāmānujayyaṅgār by the trustees of the temple and Tiruveṅkaṭayyaṅgār, the muttirai of Varadayyaṅgār, agent of Ėṭṭūr Tirumala Kumāra-Tātāchārya, for providing certain offerings to Emberumāṉār from the interest on 400 varāhaṉ utilized for renovating the irrigation tank at Mēlaipaṭṭu.
200	Do.	....	....	Vijaya (expired), Jaya (current), Vaigāśi, 21.	Do. ..	Registers the provision made, for offerings to the god during the sacred bath, from the interest on 90 varāhaṉ received from Vēdānta Rāmānuja-Ayyaṅgār for repairing the above tank.
201	Do.	Vijayanagara	Vīrapratāpa Ānagundi Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1556, Yuva Simha, ba., trayōdaśī, Makha, Sunday.	Do. ..	Registers the construction of the ūriyaḍi-maṇḍapam in front of the gōpura by Tirumappa-Śeṭṭi of Sattevēḍu and the provision made for offerings when the god took his seat in it for 180 days in a year, from the interest of 9 poṉ on the 30 poṉ given by him for constructing a shrine in the irrigation tank. Vaidyanātha-Ayyaṉ was now the agent of Ėṭṭūr Immaḍi Tirumalai Kumāra-Tātāchārya.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
202	On the west wall of the same prākāra.		....	Maṉmatha, Āṉi, 28.	Tamil ..	Registers gift by Kaṇḍūr Koṟṟi-ammaṉ of 30 varahaṉ on several occasions for the provision of offerings to Emberumāṉār when his image was taken out in procession on the eighth festival day to the place of his birth, (tiruvavatārasthalam).
203	On the west wall of the central shrine in the Bhūtapurīśvara temple in the same village.	....	Tribhuvanachkaravartin Vijaya-Gaṇḍa-gōpaladēva.	28th year ..	Do. ..	Registers the order of Dēvar Śōḻagaṅgadēvar making a gift of land as kuḍiniṅga-dēvadāna to Uḍaiyār Tiruppūdiśvaram-uḍaiya-Nāyaṉār at Perumbūdūr alias Kaitava-kaitava-chaturvēdimaṅgalam.
204	On the same wall	....	....	Śaka 1182, Kumbha, 17, tritīyā, Thursday, Hasta.	Do. ..	Registers a gift of 3 cows for a twilight lamp by a Vaṇiyan for the god Uḍaiyār Tiruppūdiśvaram-uḍaiya-Nāyaṉār at Perumbūdūr alias Kaitava-kaitava-chaturvēdimaṅgalam in Māgaṉūr-nāḍu, a subdivision of Śeṅgaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
205	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya dēva.	15th year, Karkaṭaka, śu. . . .	Do ..	Registers a gift of the village Iruṅguḷam in Māgaṉur-nāḍu as a permanent dēvadāna by the residents of Śeṅgaṭṭu-kōṭṭam for the expenses connected with worship and offerings to the god and for repairs to the Chittiramēḻi-tirumaṇḍapam.
206	On the south wall of the same shrine.	Chōḻa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	30th year	Do. ..	Incomplete. Registers a gift of 2 cows and a calf by a private individual for burning a twilight lamp in the temple of Āḻuḍaiyār Tiruppūdiśvaram-Uḍaiyār in Perumbūdūr in Māgaṉūr-nāḍu, a subdivision of Śeṅgaṭṭu-kōṭṭam.
207	On the north wall of the same shrine.	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1352, Sadhāraṇa, Chittirai, 20.	Do. ..	Registers the order of Śirigirinātha-Uḍaiyar to Vāchcharaśar, the controller of tolls, to collect, on behalf of the king, a duty of one paṇam on every loom in the tirumaḍaiviḷāgam for the expenses of the god Tiruppūdiśvaram-Uḍaiyār.
	CHINGLEPUT DISTRICT. **Conjeeveram Taluk.**					
208	On the base of the south wall of the central shrine in the Vāṇīśvara temple at **Angambakkam**.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year ..	Do. ..	Records gift of 96 kuḻi of land in Veṅkuḻippaṭṭi for the daily supply of two potfuls of water for the sacred bath of the god Tiruvāṇiśvaram-uḍaiya Nāyaṉār of Vaṇpakkam.
209	On the lintel of a ruined door-way in front of the same shrine.	Chōḻa ..	Kulōttuṅga-Chōḻadēva	36th year ..	Do. ..	States that the joint (puṇar) was got made by a lady called Tiruveṇkāṭṭu-naṅgai.
210	On a pillar in the same maṇḍapa.	Do. ..	Rājakēsari Rājarājavarman	10th year ..	Do. ..	Records gift of 180 sheep by Mummuḍichchōḻa-Vāṇappēraraiya-Malaiyachchelvaṉ Avakāḷamallaṉ for two perpetual lamps to be burnt in the temple of god Vaṉmikaipperumāṉ of Vaṇbakkam a dēvadāna in Tamaṉūr-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam.
211	On the east wall of the central shrine in the Lakshmīnarasimha temple at **Palaiyasivaram**.	Do ..	Rājakēsarivarman alias Uḍaiyār Kulōttuṅga-Chōḻadēva.	10th year and 235th day.	Do. ..	Begins with the introduction 'புகழ்சூழ்ந்த புணரி' etc. Seems to record a sale of the lands in the village Variyambakkam to the temple of Rājēndraśōḻa-viṇṇagar-Śiṅgappirāṉāḻvār of Śīyapuram.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
212	On the north wall of the same shrine.	....	Tribhuvanachakravartin Kōṇērinmai-koṇḍāṉ.	36th year and 280th day.	Tamil	States that, on a representation made to the king by Aruḷāḷap-Perumāḷ alias Vikramaśōḷa-Brahmārāyaṉ of Manmantaraputtūr in Tirumuṇaippāḍi-nāḍu, a subdivision of Naḍuvi-nāḍu alias Rājarāja-vaḷanāḍu, to the effect that as he had rejoined the temple of Tirumāliruñjōlai-Āḷvār of Śīyapuram alias Tribhuvanavīra-chaturvēdimaṅgalam in Ūṟṟukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, and reinstalled the image of the god and revived his worship therein he had been granted the vaikhānasa-kāṇi of the temple by Chēdiyarāyaṉ and had been enjoying it for a long time, the king reconfirmed this right on the brahman in his own reign.
213	On the south wall of the maṇḍapa in front of the same shrine.	....	....	....	Grantha and Tamil.	States that the wet and dry lands in Śīyapuram alias . . . . chaturvēdimaṅgalam were given away tax-free to the Jīyas of that village.
214	On the same wall	....	....	....	Grantha ..	Praises that the munificence of Bhaṭāraka-Vāchaspati towards learned men is widely known.
215	Do.	....	Tribhuvanachakravartin Kōṇērinmai-koṇḍāṉ.	. . . 264th day	Tamil	Records a tax-free gift of lands in . . . . pākkam in Tiraiyaṉēri alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam for the expenses connected with the festivals in Puraṭṭāśi and for offerings to the god Narasimha-Nāyaṉār of Śīyapuram in Nīrvēḷur-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam. The 12th year, Paṅguṇi, is mentioned in the inscription.
216	On the inner wall of the gopura of the same temple.	....	....	Śaka 1651, Sadhāraṇa, Vaiyāśi, 15.	Telugu ..	Records the renovation of the temple of Lakshmīnarasimhasvāmin at Jiyyapuram alias Uttuṅgachōḷa-chaturvēdimaṅgalam by Śaṅkara-Parikujivāru and the gift of two kāṇi of land by certain individuals of the village for offerings to the god and for repairs to the temple.
217	In the same gōpura	....	....	Do.	Do. ..	Records the gift of 2 kāṇi of land by Jambuka-Nāyuḍu of Teṉṉēri for offerings and worship to the god of the temple which is said to be on the hill called Padmagiri. The renovation is said to have been done by Śaṅkara-Parikuji-Miṭhaji.
218	Do.	....	....	Do.	Do. ..	Records the gift of one kāṇi of land by Mūrti-Piḷḷai, the karaṇam of Vishṇu-Kāñchi, for the supply of offerings and conduct of worship to the same god.
219	Do.	....	....	Do.	Do. ..	Records gift of two kāṇi of land by Nalla Śrīrāma-Nāyuḍu, who exercised the kāvali (police) right over the village Jiyyapuram, for conducting worship of the same god. The document is attested by a number of witnesses.
220	Do.	....	....	Do.	Do. ..	Records the gift of one kāṇi of land by Veṇḍōṭi Veṅkaṭapati-Nāyuḍu, who held the kāvali (police) right over the village Siṅgāḍupākkam, for conducting worship of the same god.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
221	On a slab built in the revetment of the irrigation tank at **Tenneri** near the sixth mile-stone on the road from Walajabad.	....	....	....	Tamil	States that when the tank at Teṉṉēri had breached owing to heavy rains in the month of Mārgaḷi of the year Śārvari and no one was able to effect any closure, Eṭṭūr Immaḍi Kumāra-Tātāchārya repaired the tank with the grace of the goddess Lakshmi, renamed it as Tātasamudram and attained great fame.
222	On the same slab	....	....	....	Do.	States that out of the 23 sluices of the Teṉṉēri tank built by him, this particular sluice was the first that was begun, for which Tatāchārya laid the foundation stone with his own hand.
223	On the south wall of the central shrine in the Āpatsahāyēśvara temple in the same village.	....	....	....	Do.	Records the cognizance of the great assembly of Tiraiyaṉūr to the sale, probably of half the village mentioned in No. 230 below, to Śambuvarāya-Nāyakkaṉ Varadaṉ by seven private individuals, who had jointly purchased the other half in that transaction.
224	On the west and south walls of the same shrine.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45 + 1st year ..	Do.	Records gift of certain lands in Veḷimānallūr by the village assembly of Teṉṉēri alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Ūuṟṟkkāṭṭu-nāḍu, a subdivision of Uṟṟukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, for the re-institution, for the welfare of the king, of the previous gift for the morning service of the god Tiruvanantīśvaram-Uḍaiyār and for the singing of the Tiruppadiyam on that occasion.
225	On the south wall of the same shrine.	....	....	Śaka 1452, Vikṛiti, Vṛiśchika, śu., ashṭami, Monday, Uttiraṭṭādi.	Do.	Records gift of two shares (paṅgu) of land by purchase by Kāḷastināthar Veṅka-Bhaṭṭaṉ for offerings to the god Āpattukātta-Nāyiṉār at Tirunāyaṉṉūr in Kuṉṟa-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam, for the merit of his father Kāḷastināthar.
226	On the same wall	....	....	....	Do.	Records an order of Madhurāntaka-Pottappichchōḷaṉ to the village officials of Tiraiyaṉūr, making a tax-free gift of two vēli of wet land in their village for the worship of the god Ēkāmradēva.
227	Do.	....	....	....	Do.	Irāyapparaśar Tikkaraśa of Tyāgasamudrappaṭṭai, the agent of Madhurāntaka-Pottappichchōḷaṉ communicated the above order to the village officials and had it engraved on the wall of the Āpatsahāyēśvara temple. The fourth year of a king (perhaps of Rājarāja III) is mentioned.
228	On the west wall of the same shrine.	....	....	Pārthiva, first month.	Do. .. .	Records gift of land, taxes on looms and house-sites to the servants of the temple including the maids.
229	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpaladēva.	25th year, Kaṉṉi, śu., dvitīya, Monday, Hasta.	Do.	Records the sale of the two villages Kaṭṭaipākkam and Pudēri by the great assembly of Tiṟaiyaṉūr to Varandarum-Perumāḷ alias Gurukula-rāyar of Kaṇṇamaṅgalam in Villipākkam alias Rājarājanallūr, a village of Ūṟṟukkāṭṭu-kōṭṭam, with the stipulation that the contributions which these villages had made towards several charities had to be made good by the assembly hereafter.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On the same wall	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladeva.	14th year, Mēsha, ba., prathamā, Wednesday, Svāti.	Tamil	Damaged at the end. Registers the sale in equal shares of the village Veṭkaippākkam alias Nāyakkaṉkuppam by the great assembly of Tiraiyaṉūr in Tyāgavalli-vaḷanāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam to (i) Varadaṉ, son of Śambuvarāya-Nāyakkaṉ Paraśirāmaṉ, a merchant living in Vikramaśōḷapēṭṭai at Kāñchīpuram, and (ii) seven men of the Veḷḷāḷa caste for 380 paṇam each.
231	On the east wall of the same maṇḍapa.	....	....	....	Do.	Records an order of Vīrapāṇḍya-Śambūvarāyaṉ and Hanumaiyaṉ to the trustees of the Avimuktīśvara temple at Tiraiyaṉūr making a gift of 1 vēli of land as dēvadāna. The year opposite to the 15th year of a king is mentioned.
232	On the same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, the crowned head of the Pāṇḍya and Karuvūr'.	24th year, Siṁha ba., ashṭamī, Wednesday, Rōhiṇī.	Do.	Records a tax-free gift 1½ pāḍagam of land by a brahman of the temple of Kūḷatti for burning a perpetual lamp in the temple of Tiruvanantēśvaram-uḍaiya-Mahādēva in Tiraiyaṉūr alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Tyāgavalli-vaḷanāḍu, a subdivision of ṟṟukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
233	Do.	....	....	....	Do.	Contains an order of Madhurāntaka-Pottapichchōḷaṉ to the village officers of Tiraiyaṉūr making a tax free gift from the fourth year, probably of Rājarāja, of three vēli of land to Sambandapperumāḷ, who closed a breach in the tank bund at Teṉṉēri.
234	Do.	....	....	....	Do.	Tyāgasamudrappaṭṭai Rāyapparaśar Tikkaraśar communicates the order contained in No. 233 above to the village officials of Tiraiyaṉūr and has it engraved on the wall of the Āpatsahāyēśvara temple.
235	On the south wall of the same maṇḍapa.	Sāḷuva	Mahāmaṇḍalēśvara Narasiṅgayyadēva-Mahārāya.	Plavaṅga, Tai, 26.	Do.	States that Lakkuma-Nāyakar and several other subordinates of the king, gave 60 paṇam collected as jōḍi to Varakavi Rāmaliṅgayya and that the latter made a gift of of the same amount to the god Āpattukātta-Nāyiṉār for the temple expenses.
236	Do.	....	....	....	Do.	Incomplete. Seems to refer to some provision made for the worship of Sundara-Nāyaṉār, set up in the temple of Tiruvanantīśvara by Gaṇḍagōpala-Nachchiyār.
237	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	21st year, Kaṟkaṭaka, śu., pañchamī, Friday, Uttiram	Do.	Registers the sale of land as a dēvadāna to the temple by certain āḷuṅgaṇattār (managers) of the village.
238	Do.	....	....	....	Do.	Records an order of Śambuvarāya to the trustees of the Tiruvanantīśvara temple making a gift of three vēli of land to that temple with effect from the month of Āḍi in the year opposite the 11th year, probably of Rājarāja III.
239	On the north wall of the central shrine in the Kandalīśvara temple in the same village	Do.	Rājakēsari alias Rājādhirājadēva, 'who took the head of Vīra-Pāṇḍya, the Śālai of the Chēra king and Ceylon'.	[3]2nd year and 28th day.	Do.	States that on a representation made to the Adhikārin Vīranārāyaṇa-Mūvēndavēḷār who had convened an assembly in the hall called Rājarājaṉ in Uttamaśōḷa-chaturvēdimaṅgalam, a village in Uṟṟukkāṭṭu-kōṭṭam, the lands in the village were properly classified and assessed.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On the west wall of the same temple.	Chōḷa ..	Rājakēsarivarman, 'who destroyed the ships at Śalai.'	11th year and 220th day.	Tamil	Contains a declaration of the great assembly of the village stating that those who were guilty of pilfering property belonging to brahmans and of other crimes could not be appointed as members in the Vāriyam committee of the village or to discuss any matters in the assembly.
241	On the south wall of the same temple.	Do. ..	Do. do.	11th year and 164th day.	Do	States that the great assembly met in the Brahmasthāna of the village and made the rule that only the brahmans well versed in the mantras were eligible for appointment as members of the assembly (vāriyam-śeyvār), and for taking part in the deliberations of the village assembly.
242	On the same wall	....	....	....	Do.	Records gift of 6 sheep by Vishṇu-kramavittaṉ of Kuravachchēri for 10 mā (half) of a perpetual lamp to be burnt in the temple of Uttamaśōḷīśvaratt-Āḻvār of Uttamaśōḷachchēri.
243	On the north and west walls of the Perumāḷ temple in the same village.	....	....	....	Do.	Records an order of Madhurāntaka-Pottappichchōḻaṉ to the village officer and accountant of Dānavamurāri-chaturvēdimaṅgalam, a hamlet of Tiraiyaṉūr making a gift of one kāṇi of land in the mēlkūṟu Rājanārāyaṇa-viḷāgam, to the god Vijaya-Nārāyaṇa-Perumāḷ set up by the king (svāmigaḷ) in the village.
244	In the same place	Vijayanagara	Mahāmaṇḍalēśvara-Narasiṁharāya-Mahārāya.	Śaka 1405 (wrong), Jaya, Aṟpaśi, 5, Friday, [Rōhiṇī].	Do.	States that Aṉuma-Nāyakar, a chief (nāyaka) of Tiraiyaṉūr alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Kuṉṟa-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam, made a gift on the Utthāna-dvādaśī day of all the lands belonging to the Perumāḷ temple in that śīrmai to Anumaṉ, son of Narasiṅgap-perumāḷ of the Bhārgava-gōtra, after they had both completed the consecration of the god Tiruvēṅgaḷanātha in that village.
245	Do.	....	....	Śaka 1452, Vikṛiti, Vṛiśchika, śu., ashṭamī, Monday, Uttiraṭṭādi.	Do.	Records gift of land by purchase in Nāyiveṭṭi-kuḷattūr, by Kāḷastinathar Veṅgappaṉ of Tirunayaṉūr for the midnight service of the god Vēṅgaḍam-uḍaiya-Tiruvemberumāṉ, for the merit of his father.
246	On the west wall of the central shrine in the Śattīśvara temple at **Sirrarur**.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	36th year	Do.	Records gift of land by Poṉṉaṅgai of Uḷḷāvūr-parigraham for offerings to the image of Durgaiyār, set up by her in the temple of Tirukkempīśvaram-uḍaiya-Mahādēva at Śiṟṟiyāṟṟūr in Damaṉūr-nāḍu, a subdivision of Ūṟṟukkāṭṭu kōṭṭam.
247	On the east and north walls of the central shrine in the Vaṇadhīśvara temple at **Vayalaikkavur**.	....	....	Vijaya, Tai, 5 ..	Do.	Stone missing in the middle. Records certain gifts of land by several individuals for the conduct of worship and services and festivals in the temple at Vayalaikkāvūr as at Māgaṟal and the grant of privileges to the temple servants.
248	On the north wall of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[5]th year ..	Do.	Records gift of 10 paṇam by Śeṉamuṉai of Cheyyār for burning a twilight lamp in the temple of Vāraṇadhīśvaram-uḍaiya-Nāyaṉār at Vayalaikkāvūr.
249	On the west wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	27th ,, ..	Do.	Records gift of one Gaṇḍagōpālaṉ-puḍumāḍai by a private individual for a twilight lamp.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
250	On the same wall	Chōḷa	Rajarājadēva	22nd year	Tamil	Records gift of 1 māḍai by Arumbākkiḻaṉ Kattaḍundēvaṉ for a twilight lamp.
251	Do.	....	Gaṇḍagōpala	2[9]th „	Do.	Records gift of 1 māḍai by a resident of the village for a twilight lamp.
252	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	27th „	Do.	Records gift of 3 Gaṇḍagōpalaṉ-pudumāḍai by a private individual for three twilight lamps.
253	On the south wall of the same shrine.	Do.	Do.	27th „ Kaṉṉi	Do.	Records gift of one Gaṇḍagōpalaṉ-pudumāḍai by Ādittadēva Śīramadēvaṉ alias Villavarāyar of Gōmal in Neṉmali, a subdivision of Jayaṅgoṇḍasōḻa-vaḷanāḍu for a twilight lamp.
254	On the same wall	Do.	Do.	27th „	Do.	Records gift of one māḍai for a twilight lamp by Vāraṇavāsi-Uḍaiyāṉ Kaḷappāḷaṉ who constructed the stone temple and maṇḍapa and consecrated the god at Vayalaikkāvūr in Kaliyūr-kōṭṭam.
255	Do.	Pallava	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	16th „	Do.	Records gift of one māḍai by a resident of Iṟaiyūr for a twilight lamp.
256	On a slab built into the flooring of the maṇḍapa in front of the same shrine.	Gaṅga-Pallava.	Viyaya-Dantivikramavarman	2nd „	Do.	Records gift of paddy by five private individuals for offerings and lamp to the Bhaṭāra of Vayalaikkāvu.
257	On the east wall of the same maṇḍapa.	Vijayanagara	Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya.	Akshaya, Āḍi, 2	Do.	Records gift of the village Maṉaiyaṉ-taṅgal in Vayalaikkāvūr-śīrmai by Vayarava-Nāyaṉār, the headman of Vēḷaśarukali, for worship to the god Vaśīkaram-uḍaiya-Tambirāṉar of Vayalaikkāvūr on Tiruvārdrā day for the merit of Nellama Bommi-Nāyaka of Vēlūr.
258	On a slab set up in front of the Vināyaka shrine in the Sannidhi street at **Siltananjeri**.	....	....	Yuva, Aṟpaśi 2	Do.	Records gift by Tupākil Krishṇappa-Nāyaka of the village Kurumbaṟaichēri in Śalaippākkam-śīrmai and certain other lands in Piṉāyūr for the expenses connected with the daily sacred bath of the god Śiyaliśvara and Śivakāmi-Ammai.
259	On another slab set up in a field in the same village.	....	....	Svabhānu, Chitrai, dvādaśī, Sunday.	Do.	Records gift of land for the maintenance of the man employed on a cocoanut tope belonging to the temple.
260	On a slab set up in a street in the same village.	....	...	Śrīmukha, Āṉi 14.	Do.	Records gift of land by Chidambara Maḻavarāyar for the expenses of the sacred bath of the god.
261	On the door jamb of the entrance of the Piḍāri temple at **Neyyadipakkam**.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do.	Records gift of 1½ kāśu by a private individual for a lamp to be burnt in the Piḍāri temple at Neyaṟṟuppākkam in Tērōḍu-Paḻuvūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
262	On the south wall of the same shrine.	Do.	Tribhuvanachakravartin Rajarājadēva	27th „	Do.	States that Īgaiyamaṇḍaḷ of Nayyadaṟpākkam constructed the temple of stone and Kōṭṭattāḷ Perumāḷ Īgaiyamaṇḍaḷ gave a bell and an incense (dhūpa) burner for the worship of the goddess.
263	On a slab set up in front of the Subrahmaṇya temple on the roadside at **Rajampettai**.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya of Āṉaigoṇdi	Śrīmukha, Tai 15.	Do.	Registers that Pōsarāśar Raṅgapatirajāvayyaṉ, the agent of the king, directed Timmurāśavayyaṉ to open a market and tolls and gave a lease for 3 years.
264	On the lintel of the door-way in the Brahmapurīśvara temple at **Panayur**.	....	....	....	Do.	States that Śaṉaṉpirāṉ alias Kondaḷarāyaṉ of Viṟpaṟṟu in Piṉāyūr constructed the temple.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
265	Below the image of Vishṇu carved in the first cave-temple at Bhairavakōna in **Bhairavakonda**, Udayagiri taluk, Nellore district.	..	....	....	Archaic Telugu.	Records the expression 'Śrīchōlōr̤uvṛiti'. This probably means 'the work or style of Śrīchōḷōr̤u. Might Chōḷōr̤u be another form of Chōḷōja?
266	On the top of a niche containing a liṅga to the proper right of the same temple.	..	....	....	Do.	Records the name 'Śrī Dāmōtharēśvarambu.'
267	On the top of another niche containing a liṅga in the same place.	..	....	....	Do.	Damaged. Seems to record the death in fight of a certain Allālaya.
268	In front of the three niches below the second cave temple in the same place.	..	....	....	Do.	Mentions the name of the shrine as 'Śrī Brahmīśvaram'. Seems to give the name of the architect of the temple as 'Chamiyan.'
269	In the same place	..	....	....	Do.	Damaged. Mentions Bīma.
270	At the top of the entrance into the third cave-temple in the same place.	..	....	....	Do.	Records the name of the shrine 'Marīśvarambu.'
271	On the beam of the verandah of the fifth cave-temple in the same place.	..	....	....	Do.	Records the names 'Śrī Tribhuvanadityan' and 'Śrī Mar̤uva[ru] Triṇētra-vojja Maiṇr̤u.'
272	On the proper right pillar in the same verandah.	..	....	....	Do.	States that Veluguṇṭham Āchār̤lu carved the work.
273	On the capital of the same pillar ..	..	....	....	Do.	Records the name 'Śrī-Nāranarēndruṇḍu', i.e., king Nara.
274	On the proper left pillar in the same verandah.	..	....	....	Do.	Records the name 'Śrī-Kīlapa.'
275	On the same pillar	..	....	....	Do.	Records the name 'Ḍakerāmi.'
276	On the rock to the proper left of the sixth cave-temple in the same place.	..	....	....	Do.	Damaged. Gives certain names like Sithēsayya, Biramiyya, etc.
277	On the beam of the verandah of the seventh cave-temple in the same place.	..	....	....	Do.	Damaged. Records the name Tollakōṭi.
278	In the same place	..	....	....	Do.	Records the name 'Śrīśailamuni'.
279	On the proper left pillar in the same verandah.	..	....	....	Do.	Refers to the work as the carving of [Ka]r̤uvadi Āchar̤lu.
280	On the proper right pillar in the same verandah.	..	....	....	Do.	Records the name 'Śrī Aṇatachchaḍi'.
281	On the top of a niche containing a liṅga in front of the Bhairava temple in the same place.	..	....	....	Do.	Refers to the spot as the foundation of Lōkama, the daughter of Jāpōr̤ēri (or Jāpōr̤ēru) and the grand-daughter of Gōyindapōr̤ēri (oropōr̤ēru).

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscriptions.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
282	On a slab set up in a forest near **Dodra**, Nowrangpur taluk, Jeypore State, Vizagapatam Agency.	..	....	....	Nagarī ..	Mutilated and damaged. Describes the heroism and good qualities of a certain Gōpaladēva who defeated the chiefs of Gōkarṇa, Karṇāṭa, etc., and attained to the position of a rāṇaka. Registers the gift of the two villages Pippala-uṇḍī and Komvu as gurudakshiṇa by Maṇḍalapati to Paṇḍitāchārya Rāṇaka Srī Vāvanadēva. The grant was renewed later by the princesses Sugaladēvī, the daughter of Sahadēva and Pampadēvī, the daughter of Rāṇaka Śrī Māṇatuṅga, the lord of Maṇḍabhōga, and by their sons. Among the witnesses figures the queen Vigrabamahādēvī.
283	On a slab set up on the Poḍāgaḍa hill near **Bhandariguda** in the same taluk.	..	Son of King Bhavadatta	12th year (in words), Mādhava (i.e., Vaiśākha), [seventh] day.	Sanskrit in Archaic Telugu.	Damaged. Begins with a praise of God Hari. The king Bhavadatta is said to have belonged to the race of Nala. Registers the installation of god Hari at the foot of Poḍa and the foundation of a satra (feeding house) for Brahmans and Yatis (ascetics) and the provision made in the shape of bhūri-dakshiṇa.
284	On the lintel of the entrance into the Kapiḷēśvarasvāmin temple at **Palasgaom** in the same taluk.	..	....	....	Nāgarī ..	Records the names of Rāṇaka Kīrttīmadēva and his brother Rāṇaka Śrīdēva.
285	On a pillar set up in front of the same temple.	..	....	....	Do. ..	Damaged and mutilated. Refers to the 4th year of the reign of Mahāmaṇḍalēśvara Rāṇaka Śrī K[ā]rtti-dēva and the village Palāsagrāma. Mentions the temple of Siddhēśvara.
286	To the proper right of the second entrance into the Nīlakaṇṭhēśvarasvāmin temple at **Konda-kamberu,** Malkanagiri taluk, same agency.	..	....	....	Sanskrit and Telugu.	Damaged. Registers gifts of offering vessels and a pleasure garden for the god Nīlakaṇṭhēśvara at Kambudiri made by Śrīyambikā, the wife of king Pāṇḍava-Siṅga of the Bhāradvāja-gōtra.
287	To the proper left of the same entrance.	..	....	• • • • trayōdaśī (?) and Phālguṇa, śu., prathamā, Monday.	Telugu ..	Much damaged. Mentions a certain Gautama-Paṇḍita and the god Nīlakaṇṭha.
288	On three pillars of the Lakshmēśvara temple at **Gujaratipeta,** Chipurupalli taluk, Vizagapatam district.		Vīra Śrī Pratāpa Viśvambharadēv Mahārāja.	Pramōda, Kakaḍa (Karkaṭaka) 22nd day, pañchamī.	Oriya ..	Mr. T. C. Rath states that the inscription records the terms of the treaty entered into between Ibrahim Kutb Shah and Pratap Viśvambhara Dēv Mahārāja at the Chicacole Fort and settles the payments to be made for the two villages Nandigām and Nerasama of Banthalōkōṭa-muṭha after deducting the customary allowances to the village officers. Provision is also made for the offerings to be made at the temple of Lakhēśvara.
289	On a pillar of the ruined Muktīśvara temple outside the village of **Suravaram,** Gannavaram taluk, Kistna district.	..	....	Śaka 1189, Kārtika, Jīvavāra, (Thursday).	Sanskrit in Telugu and Telugu.	States that Bōyu Mallaya, son of Goṇṭūri Nāvaprabhu granted a lamp and some land to the god Chōḍēśvara of Goṇṭūru. Mentions that Mallaya the grandfather of Bōya-Mallaya, got the governorship Śāsana of the place Velicheḍla from Rāyēndra-Chōḍa.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscriptions	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
290	On the same pillar	..	....	....	Telugu ..	States that Mārēbōya, son of Gonṭūri Sūrebōya granted a perpetual lamp that his elder brother Dēvana-bōya and his younger brother Maṇḍaya might attain the Śiva-lōka.
291	On another pillar in the same place.	..	....	....Maha-Kartika	Do. ..	States that the people of Sūravaram (sthānamvāru) pleased with Pāparāju Sōmanna for performing services to the god Muktilinga of Sūravaram, granted him the right to conduct them permanently.
292	'On a stone built over the Garbhagriha in the same place.	..	....	Śaka 1181, Ka[rtika]....... Saturday.	Do. ..	Damaged. States that..... dēvana-bōyuṇḍu granted a perpetual lamp to the god......dēvara.
293	Another stone in the same place ..	..	....	Śaka 1483, Durmati, Bhādrapada śu., 11.	Do. ..	States that Jala Lingarāvu who was a desciple of Marinkanṭi Singarāchārya granted to the gods Śūbhanādri Nṛisimha and Vallabharāyu, a tank, a garden and a Bhōgamaṇḍapa.
294	Do. ..	..	....	Kārtika, lunar eclipse.	Sanskrit in Telugu and Telugu.	Records the gift of a lamp by Nalla Bhīma, son of.... yāditya to the temple of Nāgadēvēśvara. The 25 cows that were given for the ghee required for the lamp were kept in the custody of a shepherd named Lakshmaṇa.

D.—List of photographs taken during 1921-1922.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
687 to 690	Full-plate.	Copper-plates Nos. 1, 2, 11 and 12 of Appendix A to the *Annual Report on Epigraphy* for 1919–20.	..	..
691 to 693	Do.	Copper-plates Nos. 1, 2 and 16 of Appendix A to the *Annual Report on Epigraphy* for 1920–21.	..	..
694	Do.	Seals of copper-plates Nos. 1 of 1919–20 and 16 of 1920–21 noted above.	..	..
695	Do.	Front view of the entrance into the fort called Dantavakrapukōṭa.	Munagavalasa.	Ganjam.
696	Do.	Another view of the same fort	Do.	Do.
697	Do.	Do. (from inside).	Do.	Do.
698	Do.	A stone pedestal within the same fort ..	Do.	Do.
699	Do.	A group of five stone sculptures in relief, do.	Do.	Do.
700	Do.	Mutilated stone image of Durgā called Kōṭa-Durgā alias Sāmālamma, do.	Do.	Do.
701	Do.	Sculpture in relief, of Mahishāsuramardinī, do.	Do.	Do.
702 and 703	Do.	View of dolmens on a group of hills on the road from Chicacole Road to the Dantavakrapukōṭa fort	Do.	Do.
704	Do.	Cavern with a Jaina image, on the Saṅgamēśvara hill.	Sailāḍa ..	Do.
705	Do.	The Jaina image in the same cavern ..	Do. ..	Do.
706	Do.	Another Jaina image placed outside the same cavern.	Do. ..	Do.
707	Do.	View of the stone monument with the copper-plate inscription, at Stonehouspet.	Nellore ..	Nellore.
708	Do.	Sculpture in relief, of a Jaina image near the Venkatagiri Rāja's College.	Do. ..	Do.
709	Do.	Sculpture of another Jaina image in the Lakshmīnarasiṁhasvāmin temple.	Do. ..	Do.
710	Do.	Sculpture in relief, of a horse and rider near the Gausā-satram market.	Do. ..	Do.
711	Do.	Sculpture in relief, of an elephant and rider with an archaic inscription, in the same place.	Do. ..	Do.
712	Half-plate.	Sculpture in relief, of a yāḷi in the Vishṇu temple at Raṅganāyakulapeṭ.	Do. ..	Do.
713	Do.	Sculpture in relief, of a hero and his consort in the same temple.	Do. ..	Do.
714	Full-plate.	View of the gōpura of the same temple ..	Do. ..	Do.
715	Do.	View of the central shrine of the Śiva temple at Puḷḷamaṅgai.	Paśupatikōyil	Tanjore.
716	Do.	View of the base of the same shrine ..	Do.	Do.
717	Do.	Sculpture in relief, of Gaṇapati on the south wall of the same shrine.	Do.	Do.
718	Do.	Sculpture in relief, of Liṅgōdbhava, on the west wall of the same shrine.	Do.	Do.
719	Do.	Sculpture in relief, of Brahmā, on the north wall of the same shrine.	Do.	Do.
720	Do.	Sculpture in relief, of Durgā, on the same wall.	Do.	Do.
721	Do.	General view of the Kāḷahastīśvara temple and the Svarṇamukhī river.	Kāḷahasti ..	North Arcot.
722	Do.	A metallic image of Pichchāṇḍār, in the same temple.	Do. ..	Do.
723	Do.	A metallic image of Kaṇṇappa-Nāyaṉār, in the same temple.	Do. ..	Do.

D.—List of photographs taken during 1921–1922—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
724	Full-plate	Three other metallic images, in the same temple.	Kāḷahasti ..	North Arcot.
725	Do.	Metallic images of a man and a woman with a lamp beside them.	Do. ..	Do.
726	Do.	Sculpture in relief, of Kaṇṇappa-Nāyaṉār in the same temple.	Do. ..	Do.
727 to 729	Do.	Sculptures on the rock, in the Maṇikaṇṭhēśvara temple.	Do. ..	Do.
730	Quarter-plate.	Sculpture of a Ṛishi in the same temple.	Do. ..	Do.
731	Do.	Sculpture of another Ṛishi, in the ruined mandapa opposite to the entrance of the Kāḷahastīśvara temple.	Do. ..	Do.
732	Do.	A metallic gun (2′ 9″ long) found in the same place.	Do. ..	Do.
733	Full-plate	A stone image of Brahma-Liṅga in a small shrine on the hill, by the side of the Maṇikaṇṭhēśvara temple.	Do. ..	Do.
734 and 735	Quarter-plate.	An inscribed seal with ring sent by Mr. Tarini Charan Rath to the Government Epigraphist for India.	..	..
736	Full-plate	The golden vimāna in the Vishṇu temple.	Śrīperumbūdūr.	Chingleput.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22, calculated with the help of the *Indian Ephemeris* of M.R.Ry. Diwan Bahadur L. D. Swamikaṇṇu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahuḷapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510: Monday, Dec. 30; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "Indian Ephemeris" A.D. 1800 to 2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28 ; ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS.
		Rājakēsarivarman alias *Rājarājadēva* (*I*).
1921	553	12th year, Makara, Monday, Pushya. The incomplete details correspond to A.D. 996, December 28, Monday on which day nak. Pushya ended at ·69 of the day.
„	557	12th year, Rishabha, Monday, Lunar eclipse. There was a lunar eclipse on A.D. 997, May 24, Monday which war the first day of the month of Mithuna not a day in Ṛishabha.
		Rājakēsarivarman alias *Kulōttuṅga-Chōḷadēva* (*I*).
1922	129	41st year, Paṅguṇi, 21, śu. chaturthī, Wednesday, Kārttigai = A.D. 1111, March 15 ; ·57 ; ·63. The date is Paṅguṇi 22.
		Tribhuvanachakravartin Vikrama-Chōḷadēva.
„	349	15th year, Mīna, śu. prathamā, Rēvatī = A.D. 1133, (Thursday) March 9; ·68; ·84; but for want of the week-day the date cannot be verified completely.
		Rājakēsarivarman alias *Tribhuvanachakravartin Rājādhirājadēva* (*II*).
1921	311	7th year, Kaṉṉi, 25, Thursday, Svāti. Details not enough for verification. Kanyā 25 was a Thursday in A.D. 1172, September 21, on which day nak. Svati ended at ·77 of the day ; but tbe regnal year was 10th not 7th.
„	340	10th year, Simha, śu. prathamā, Monday, Pūram = A.D. 1172, August 21 ; f.d.t. ·26 ; ·50
„	343	8th year, Māśi, 20, Monday, Pūram. Māśi 26 was a Monday and a day of Pūram (=Pūrva-Phalguni) in A.D. 1174, February 18, but the regnal year was 12th not 8th.
„	389	[16]th year, Vṛiśchika, 20, Thursday, Śravaṇa = A.D. 1178, November 16, ·76.
„	587	14th year, Vṛiśchika, śu. trayōdaśī, Tuesday, Aśvati = A.D. 1176, November 16 ; ·56. The nakshatra was Bharaṇī, Aśvati having ended at ·60 on the previous day.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS—*cont.*
		Kulōttuṅga-Chōḷadēva (III).
1921	353	29th year, Tulā, śu. chaturthī, Saturday, Kēṭṭai = A.D. 1206, October 7; ·45; ·64.
,,	391	8th year, Tulā, ba. shashṭhī, Tuesday. The nakshatra is not mentioned but the details given, combine on A.D. 1185, October 15, Tuesday; f.d.t. ·32; nakshatra being either Punarpūśam or Pūśam.
,,	425	10th year, Tulā, ba. shashṭhī, Saturday, Punarpūśam = A.D. 1187, October 24; f.d.t ·07; ·66.
,,	442	26th year, Vaigāśi, 10, Monday = Monday May 3, A.D. 1204.
,,	563	12 + 1st year, Kaṟkaṭaka, ba. chaturdaśī, Monday, Mṛigaśīrsha = A.D. 1190, July 2; f.d.t. ·33; but the nakshatra was Ārdrā, Mṛigaśīrsha having ended at ·88 on the previous day.
1922	72	. . , Mithuna, śu. tṛitīyā, Śravaṇa, Sunday. Śu. 3 and nakshatra Śravaṇa cannot combine in Mithuna while ba. 3 and Śravaṇa concurred in two years within the king's reign; viz., A.D. 1134, Sunday, June 10; f.d.t. ·62; f.d.n. ·74 and A.D. 1148, Sunday, June 6; ·92; f.d.n. ·30.
,,	232	24th year, Siṁha, ba. ashṭamī, Wednesday, Rōhiṇī = A.D. 1201, August 22; f.d.t. ·07; ·51.
		Tribhuvanachakravartin Rājarāja (III).
1921	265	6th year, Mīna, 5, Sunday, Paṅguṇi, Uttiram, = A.D. 1222, February 27; (paurṇimā) ·39; ·78.
,,	266	19th year, Mīṇa, śu. chaturdaśī, Sunday, Rōhiṇī. Irregular. Śu 14 and Rēvati cannot combine in Mīna. On A.D. 1235, March 4, (Sunday), śu. 14 commenced at ·45 and nakshatra Pūram (not Rōhiṇī) commenced at ·30.
,,	304	21st year, Siṁha, śu. . . . . . ., Monday, Hasta = A.D. 1237, August 24; (śu. 12) ·28; ·54.
,,	434	19th year, Tulā, śu. ashṭamī, Sunday, Aviṭṭam, = A.D. 1235, October 21; ·14; ·70.
,,	478	17th year, Siṁha, ba. dvādaśī, Monday, Mṛigaśīrsha. Irregular. Ba. 12 and Mṛigaśīrsha cannot combine in Siṁha. Dvādaśī is perhaps a mistake for daśamī and in that case the details tally for A.D. 1233, 2nd August, Monday; f.d.t. ·31; f.d.n. ·48. Since the reign began, according to Kielhorn between 27th June and 10th July, A.D. 1216, this would be beginning of the 18th regnal year.
,,	536	15 + 1st year, Kumbha, ba. ashṭamī, Sunday, Mūla = A.D. 1232, February 15; ·41; f.d.n. ·57.
,,	543	2nd year, Mithuna, ba. daśamī, Sunday, Aśvati, = A.D. 1219, June 9; ·18; ·24.
1922	74	14th year, Kaṟkaṭaka, ba. shashṭhī, Monday, Uttiraṭṭādi. Most of the details are satisfied in A.D. 1230, July 3; ·42; ·32; but the week-day of this date was Wednesday not Monday.
,,	75	25 + 1st year, Tulā, śu. saptamī, Sunday, Punarpūśam. Probably A.D. 1241, September; ·05; ·68. The tithi was ba. 7 and not śu. 7.
,,	76	15 + 1st year, Mēsha, ba. ashṭamī, Wednesday, Śravaṇa, = A.D. 1232, April 14; ·58; ·36.
,,	136	11th year, Vaigāśi, ba. dvitīyā, Monday, Mūla. Probably A.D. 1228, April 24. The tithi was ba. 3 and not ba. 2, and nakshatra Mūla was current till ·93 of the day.
		PALLAVAS.
		Kōpperuñjiṅgadēva.
1921	316	19th year, Dhanus, śu. pañchamī, Monday, Aviṭṭam = A.D. 1261, November 28; ·54; ·87.
,,	317	13th year, Makara, śu. pañchamī, Monday, Śravaṇa. Irregular. Śu. 5 was a Monday on January 5, A.D. 1256, but the nakshatra was Pūrvā-Bhādrapada and not Śravaṇa.
,,	320	17th year, Makara, śu. ēkādaśī, Friday, Kārttigai = A.D. 1259, December 26; f.d.t., ·11; ·89.
,,	323	5th year, Makara, śu. prathamā, Sunday, Uttirāḍam = A.D. 1247, December 29; ·81; ·36.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PALLAVAS—*cont.*
		Kōpperuñjiṅyadēva—cont.
1921	431	27th year, Mēsha, śu. chaturthī, Wednesday, Hasta = A.D. 1268, March 28; chaturdaśī (not chaturthī, f.d.t., ·19; f.d.n., ·27.
,,	447	15th year, Mīṉa, ba. ēkādaśī, Wednesday, Aviṭṭam. Probably A.D. 1257, Wednesday, March 14. On this day the tithi was ba. 12, ba. 11 having ended at ·50 the previous day, and nakshatra Aviṭṭam ended at ·02.
,,	449	4th year, Makara, śu. trayōdaśī, Saturday, Ārdrā = A.D. 1247, January 19; f.d.t., ·76; ·87.
,,	455	16th year, Mēsha, śu. tṛitīyā, Monday, Rōhiṇī = A.D. 1258, April 8; ·45; ·72.
,,	459	10th year, Tulā, . . . chaturthī, Friday, Chittirai = A.D. 1252, October 4; ba. 14 was ·11; nak. Chittirai commenced at ·04 of day and was f.d.n., ·04.
,,	465	16th year, Mīṉa, śu. pañchamī, Monday, Kārttigai = A.D. 1258, March 11, ·90; ·41.
,,	466	26th year, Kaṉṉi, Chandra-paksha, paurṇimā, Rōhiṇī. Irregular and cannot be verified for want of week day.
,,	488	3rd year, Tulā, śu. navamī, Wednesday, Hasta. Irregular. Śu. 9 and Hasta cannot combine in Tulā.
,,	545	7th year, śu. dvādaśī, Tuesday, Uttiraṭṭādi. Probably A.D. 1249, October 19, f.d.t. ·05; f.d.n. ·09. The month not stated in the inscription was presumably Tulā.
1922	38	16th year, . . . śu. prathamā, Wednesday, Pushya. Probably A.D. 1258 July 3; ·64; ·57. The month was presumably Karkaṭaka, though it is not stated in the inscription.
		PANDYAS.
		Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
1921	281	10th year, Kaṉṉi, śu. 2, Friday, Uttiram. Probably A.D. 1343, Friday, 22 August, ·91; ·32; but it was Siṁha 24, not a day in Kanyā.
,,	494	18 + 1st year, Vṛiśchika ba. 2, Monday, Rōhiṇī. Perhaps A.D. 1353, Monday, 11 November, when Rōhiṇī began at ·57 and ba. 1 not ba. 2 at ·85.
,,	495	18 + 1st year, Dhanus, śu. 10, Wednesday, Rēvatī. In A.D. 1353, on Thursday, (not Wednesday), 5 December, śu. 10 joined with Rēvatī f.d.t. 74; f.d.n. ·06.
1922	6	15th year, Vṛiśchika, śu. 5, Monday, Uttiraṭṭādi. Irregular. Śu. 5, cannot combine with Uttiraṭṭādi in Vṛiśchika. Nakshatra is probably Uttirāḍam. A.D. 1348, Monday, 27 October would answer in this case, for on that day śu. 5 ended at ·65 and 'Uttirāḍam' began at ·49; it ended next day at ·46. The day, however, was the 29th of Tulā, not a day in Vṛiśchika month.
		Jaṭāvarman Sundara-Pāṇḍya.
1921	303	9th year, Mīna, śu. 3, Wednesday, Rēvatī = A.D. 1259, February 26; f.d.t. ·04; f.d.n. ·26.
,,	305	15th year, Siṁha, ba. 7, Saturday, Rōhiṇī = A.D. 1291, August 18; ·05; ·80.
,,	404	18th year, Kumbha, ba. 7, Saturday, Mṛigaśīrsha. Irregular; ba. 7, cannot combine with Mṛigaśīrsha in Kumbha, but only in Kanyā.
,,	405	17th year, Mīna, śu. 14, Sunday, Hasta. = A.D. 1293, March 22; ·79; f.d.n. ·37. Nakshatra commenced at ·42 of day.
1922	80	16th year, Siṁha, ba. 11, Monday, Punarvasu = A.D. 1291, August 20; f.d.t. ·66; f.d.n. ·61. Tithi and Nak. commenced at ·75 and ·66 respectively. In A.D. 1318, on Monday, August 21, ba. 10 (not ba. 11) commenced at ·18 and nak. Punarvasu at ·90 of day. The tithi ba. 10, as well as ba. 11 ended on Tuesday, the former at ·08, and the latter at ·98: Punarvasu ended on Tuesday at ·83. *N.B.*—This is one of the cases in which, as remarked in paragraph 11 of p. 86 of the *Ephemeris*, Volume I, Part II, section (ii), the regnal year shows that the king intended was Jaṭavarman Sundara-Paṇḍya, who came to the throne in A.D. 1303, not the one who came there to in A.D. 1277.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandyas—*cont.*
		Jaṭāvarman Vīra-Pāṇḍya.
1921	406	6th year, Mīna, śu. 4, Saturday, Rōhiṇī = A.D. 1259, March 29, ·77 ; ·89.
"	430	5th year, Vṛiśchika, śu., 7, Wednesday, Aviṭṭam = A.D. 1301, November 12 ; ·89 ; ·96.
		Māṟavarman Śrīvallabha.
"	414	33rd year, Kaṉni, śu. 1, Friday, Hasta = A.D. 1340, September 22 ; f.d.t. ·32 ; ·30. (vide this Report 1921–22, page 9 .)
		Māṟavarman Kulaśēkhara.
"	539	37th year Mēsha, śu. 4, Wednesday, Ārdrā = A.D. 1305, April 28, ·90 ; ·83.
		Tribhuvanachakravartin Sundara-Pāṇḍya.
"	561	8 + 1st year, Mithuna, ba. Monday, Mūla = A.D. 1224, June 3. The tithi was ba. 1, which commenced at ·09 of day ; ·51.
		Jaṭāvarman Parākrama-Pāṇḍya.
"	564	10th year, Dhanus, śu. 2, Monday, Uttiram. Irregular. Śu. 2 and Uttiram cannot combine in Dhanus. Nakshatra may be a mistake for Uttirāḍam. The result would then be A.D. 1324, December 17 ; f.d.t. ·89 ; f.d.n. ·43. The tithi commenced at ·97 of day.
		Vijayanagara I.
		Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar.
1921	351	Śaka 1284, Śubhakṛit, Dhanus, śu. tṛitīyā, Monday, Śravaṇa = A.D. 1362, December 19 ; ·28 ; ·88
"	373	Śaka 1292, Sādhāraṇa, Tulā, ba. daśamī, Monday, Makhā = A.D. 1370, October 14 ; f.d.t. ·04 ; ·85.
"	375	Sādhāraṇa, Tai, 5, trayōdaśī, Tuesday, Ārdrā. The Śaka year is presumably 1292 and the details correspond to A.D. 1370, December 31 ; ·21 ; ·90.
1922	45	Śaka 1294, Parīdhāvi, Vṛiśchika, śu. prathamā, Friday, Mūla = A.D. 1372, November 26 ; ·97 ; f.d.n. ·08.
		Virūpāksharāya I.
1921	474 and 475	Śaka 1318, Āshāḍha, ba. 10, Friday, Bharaṇī = A.D. 1396, June 30 ; f.d.t. ·02 ; ·60.
"	510	Śaka 1311, Śukla, Āśvīja. ba. saptamī, Monday = A.D. 1389, October 12 ; f.d.t. ·04.
		Vīra-Bhūpatirāya.
"	335	Śaka 1337, Manmatha, Makara, śu. daśamī, Friday, Rōhiṇī = A.D. 1416, January 10 ; ·21 ; ·86.
		Dēvarāya-Mahārāya.
"	270	Śaka 1349, Plavaṅga, Dhanus, śu. daśamī, Monday, Kārttigai. Probably A.D. 1429, December 29—a Monday which however was the 2nd day of Makara. Nak. Kārttigai ended at ·40 of the day, but the tithi dasami had ended at ·64 on the previous day, Sunday.
1922	32	Śaka 1367, Krōdhana, Paṅguṇi, 22.—Kshaya, Chaitra, ba. pañchamī, Friday, Mūla = A.D. 1446, March 18 ; f.d.n. ·38. The tithi was ba. 6, ba. 5, having ended at ·81 on the previous day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA I—*cont.*
		Vijayarāya-Mahārāya.
1921	476	Śaka 13[6]8, Kshaya, Tulā, śu. daśamī, Friday, Aviṭṭam = A.D. 1446, September 30; ·05; ·55.
		Virūpāksharāya II.
„	461	Śaka 13[9]3, . . . kṛi, Kumbha, śu. prathamā, Monday, Uttiram = A.D. 1470, August 27, Monday; ·41; ·52, but the month was Simha and not Kumbha. The cyclic year was Vikṛiti = Śaka 1392.
		SALUVA.
		Narasiṅgarāya-Mahārāya.
„	308	Śaka 1411, Kīlaka, Karkaṭaka, ba. chaturthī, Sunday, Uttiraṭṭādi = A.D. 1488, July 27; (śu. 4), ·82; ·93. Sunday and Uttiraṭṭādi combined on śu. 4, and not on ba 4.
„	408	Śaka 1400, Viḷambi, Mīna, śu. paurṇimā, Friday, Chittirai = A.D. 1478, April 17; The month Mīna is a mistake for Mēsha, and on this day paurṇimā was current till ·18, but the nak. Chitrā had ended at ·15 on the previous day.
„	470	Śaka 1555, (wrong) Vibhava, Tai 15, śu. . . . Irregular.
1922	244	Śaka 1405, (wrong) Jaya, Aṟpaśi, 5, Friday, Rōhinī. Irregular.
		Immaḍi Narasā-Nāyaka.
1921	330	Śaka 1427, Krōdhana, Kumbha, śu. dvādaśī, Thursday, Punarpūśam = A.D. 1506, February 5; ·40; ·33.
		VIJAYANAGARA II.
		Kṛishṇadēva-Mahārāya.
1921	307	Bhāva, Kārttigai 30, śu. dvādaśī, Tuesday, Aśvati, Amṛitayōgam. The Śaka year is evidently 1436 and the details correspond to A.D. 1514, November 28; f.d.t. ·19; ·34. The tithi commenced at ·17 of the day.
„	469	[Śaka 1555, (wrong perhaps for Śaka 1443), Vṛisha, ēkādaśī, Rōhiṇī, Friday.] The tithi ēkādaśī and nak. Rōhiṇī combined only in the śukla-paksha of Makara, a Friday (not a Wednesday) = A.D. 1522, January 8.
1922	13	Śaka 1435, (expired) Śrīmukha, Makara, śu. pañchamī, Thursday, Punarpūśam. Irregular. In A.D. 1513, śu. 5 and Punarpūśam combined only on Sunday and Monday the 12th and 13th days of Vṛishabha and did not combine in Makara.
„	14	Śaka 143[1], Śukla, Makara, śu. saptamī, Monday, Anusha. Irregular. Śu. 7, and Anusha combined on a Wednesday in Siṁha = A.D. 1509, August 22; ·54; ·62.
„	113	Śaka 1439, Īśvara, Vṛiśchika, ba. shashṭhī, Wednesday, Pushya = A.D. 1517, November 4; ·94; ·86.
„	160	Śaka 1449, Sarvajit, Vṛiśchika, śu. pañchamī, Wednesday, Śravaṇa = A.D 1527, November 27; f.d.t. ·31; ·93.
„	176	Śaka 1436, Bhāva, Kaṟkaṭaka, śu. trayōdaśī, Tuesday, Mūlā, = A.D. 1514, July 4; ·78; nak. Mūlā was current throughout the day.
„	180	Śaka 1434, Āṅgīrasa, Phālguna, śu. pañchamī = A.D. 1513, Thursday, February 10. The details are not enough for verification.
„	182	Śaka 1443, Vṛisha, Makara, ba. chaturthī, Wednesday, Uttiram = A.D. 1522, January 15; f.d.t. ·09; ·28.
„	184	Śaka 1443, Vṛisha, Makara, ba. shashṭhī, Friday, Hasta = A.D. 1522, January 17; f.d.t. ·11; ·32.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA—*cont.*
		Achyutadēva-Mahārāya.
1921	236	Śaka 1459, Viḷambi, Tulā, ba. daśamī, Sunday : Ba. 10 was a Sunday in Tulā in Hēmalamba, (i.e.) A.D. 1537, October 28; ·54; and not in Viḷambi. The nak. was Pūram.
,,	356	Śaka 1454, Nandana, Makara, śu. tṛitīyā, Friday, Śravaṇa = A.D. 1532, December 27; f.d.t. ·63; f.d.n. ·54.
1922	68	Śaka 1454, Nandana, Tulā, śu. ēkādaśī, Friday, Hasta : Probably A.D. 1532, October 25; the tithi was however ba. 12 and not śu. 11. The nak. was current till ·82 of the day.
,,	69	Śaka 1453 Khara, Kaṉṉi, śu. daśamī, Wednesday, Punarpūśam. Probably A.D. 1531, September 6; ·26; ·12; but the tithi was ba. 10 and not śu. 10.
,,	162 164 & 167	Śaka 1462, Śārvari, Kumbha, śu. prathamā, Thursday, Aviṭṭam = A.D. 1541, January 27; f.d.t. ·15; ·60.
,,	163	Śaka 1467, Krōdhi, Siṁha, śu. ēkādaśī, Monday, Rōhiṇī. Irregular. Ba. 11 (not śu. 11) and Rōhiṇī combined on a Monday in Kṛkaṭaka, A.D. 1544, July 14; f.d.t. ·57; f.d.n. ·25.
,,	165	Śaka 1463, Plavaṅga, Kumbha, śu.. trayōdaśī, Sunday, Pushya = A.D. 1542, January 29; ·55; f.d.n. ·12.
,,	166	Śaka 1462, Śārvari, Makara, ba. chaturdaśī, Tuesday, Uttirāḍam = A.D. 1541, January 25; ·98; ·38.
,,	177	Śaka 1458, Durmukha, Makara, śu. tṛitīyā, Saturday, Aviṭṭam = A.D. 1537, January 13; f.d.t. 37; ·18.
,,	178	Śaka 1458, Durmukha, Siṁha, śu. . . . Wednesday, Anusha = A.D. 1536, August 23; ·84; ·81. The tithi was śu. 7.
,,	179	Śaka 1460, Viḷambi, Ṛishabha, ba. pañchamī, Sunday, Śravaṇa = A.D. 1538, May 19; ·05; ·28.
,,	181	Śaka 1455, Vijaya, Siṁha, śu. saptamī, Tuesday [Anusha] = A.D. 1533, August 26; ·50; ·31.
,,	183	Śaka 1454, Nandana, Makara, śu. shashṭhī, Wednesday, Uttiraṭṭādi = A.D. 1533, January 1; ·96; ·95.
,,	225 & 245	Śaka 1452, Vikṛiti, Vṛiśchika, śu. ashṭamī, Monday, Uttiraṭṭādi = A.D. 1530, November 28; ·30; f.d.n. ·17.
		Sadāśivadēva-Mahārāya.
1921	269	Śaka 1465, Śōbhakṛit, Ṛishabha, ba. dvādaśī, Rēvati, Monday = A.D. 1543, April 30; ·71; f.d.n. ·03.
,,	272	Śaka 1479, Piṅgala, Tulā, śu. daśamī, Aśvati, Sunday. Śu. 10 and Aśvati do not combine in Tulā. Nak. Aśvati is a mistake for Aviṭṭam. The details subject to this correction combined on A.D. 1557, October 3, ·23; ·57.
,,	312	Śaka 1474, Paridhāpi, Tulā, śu. dvādaśī, Saturday, Rēvati = A.D. 1552, October 29; ·17; ·74.
,,	313 & 314	Śaka 1489, Prabhava, Vṛiśchika, śu. paurṇimā, Sunday, Rōhiṇī = A.D. 1567, November 16; ·62; f.d.n. 12. Śu. 5 given in No. 314 is incorrect.
,,	411	Śaka 148[4], Dundubhi, Kārttigai, 29, Saturday, Pūrāḍam, tṛitīyā = A.D. 1562, November 28; f.d.t. ·15; ·52.
1922	70	Śaka 1488, Kshaya, Vṛiśchika, śu. daśamī, Śravaṇa. Irregular and cannot be verified for want of weekday. Śu. 10 and nak. Śravaṇa combined only in Kanyā, A.D. 1566, i.e., on September 23; f.d.t. ·04; f.d.n. ·07.
,,	169	Śaka 1489, Prabhava [Dhanus], ba. dvādaśī, Saturday, Kārttigai. Śu. 12 (not ba. 12) and Kārttigai combined on a Saturday in Dhanus, A.D. 1567, i.e., on December 13; ·29; ·46.
,,	186	Śaka 1489, Prabhava, Siṁha, ba. ēkādaśi, Ārdrā, Friday = A.D. 1567, August 29; f.d.t. ·48 ·05. The tithi commenced at ·58 of the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*concld.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA III.
		Śrīraṅgadēva-Mahārāya I.
1921	355	Śaka 1496,. . . Karkaṭaka, śu. . . Anurādhā. Details not enough for calculation.
„	490	Bahudhānya, Paṅguṇi, 15, Thursday, Uttiram. The Śaka year was presumably 1501 and the details correspond to A.D. 1579, March 12 ; (paurṇamī) f.d.t. ·14 ; f.d.n. ·74.
1922	9	Śaka 1506, Tāraṇa, Aṟpaśi, 1. Can be calculated (= A.D. 1584, October 1) but cannot be verified.
„	185	Śaka 1494, Āṅgīrasa, Āshāḍha, ba. 30. Can be calculated (= A.D. 1572, July 9.) but cannot be verified.
„	194	Śaka 1504, Chitrabhānu, Jyēshṭhā, śu. 14. Can be calculated (= A.D. 1582, June 5) but cannot be verified.
		Veṅkaṭapatirāya I.
1921	189	Śaka 1512, Vikṛiti, Kanyā, śu. pañchamī, Anusha, Wednesday = A.D. 1590, September 23 ; ·86 ; ·41.
„	191	Śaka 1516, Jaya, Kaṟkaṭaka, ba. pañchamī, Rēvati, Saturday = A.D. 1594, July 27 ; ·51 ; ·86.
„	198	Śaka 1518, Durmukhi, Vṛiśchika, pañchamī, Śravaṇa, Sunday = A.D. 1596, November 14 ; ·54 ; f.d.n. ·13. The paksha was śukla.
		Veṅkaṭapatirāya II.
1922	197	Śaka 153[1], Kīlaka, Mārgaḻi, śu. Wednesday, ēkādaśī = A.D. 1608, November 30. Cannot be verified for want of nakshatra.
„	201	Śaka 1556, Yuva, Siṁha, ba. trayōdaśī, Makhā, Sunday = A.D. 1635, August 30 ; ·21 ; ·97.
		MISCELLANEOUS DYNASTIES.
		Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.
1921	264	3rd year, Kaṟkaṭaka, śu. daśamī, Monday. Śravaṇa. Śu. 10 and nak. Śravaṇa combined on a Monday only in Kanyā in A.D. 1251 which corresponds to the 3rd year (current) of the king's reign = A.D. 1251, Monday, September 25 ; f. d. t. ·23 ; ·93.
1922	229	25th year, Kaṉṉi, śu. dvitīyā, Monday, Hasta = A.D. 1274, September 3 ; f. d. t. ·02 ; ·53.
„	230	14th year, Mēsha, ba. prathamā, Wednesday, Svāti. Probably, A.D. 1263, Tuesday (not Wednesday), March 27 ; ·48 ; f.d.n. ·02.
		HOYSALA.
		Vira-Rāmanāthadēva.
1921	560	20th year, Kaṉṉi, ba. saptamī, Monday, Puṉarpūśam. = A.D. 1274, September 24 ; ·12 ; f.d.n. ·08.
		SAMBUVARAYA.
		Sakalalōkachakravartin Śambuvarāya.
1921	202	17th year, Pramādi, Ṛishabha, śu. prathamā, Monday, Rōhiṇī, = A.D. 1339, May 10 ; ·50 ; ·34.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
1921	302	14th year, Siṁha, ba. dvādaśī, Friday, Pushya. = A.D. 1351, August 19 ; ·34 ; ·59.
1922	55	5th year, Kumbha, ba. ashṭamī, Saturday, Anusha. Probably A.D. 1342, January 30 ; ·79 ; f. d. n. ·15. The week-day was Wednesday not Saturday.
„	48	4th year, Kaṉṉi, śu. chaturthī, Friday, Anusha. Śu. 4 was a Friday in Kanyā, but the nak. was Viśākhā not Anushā = A.D. 1341, September 14, Friday ; f.d.t. ·63 ; f.d.n. ·52.
„	49	5th year, Kumbha, śu. daśamī, Friday, Pūśam = A.D. 1342, February 15; ·86 ; f.d.n. ·79.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910–11 and 1911–12 calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L. LL.B., I.S.O.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS.
		Tribhuvanachakravartin Kulōttuṅga-Chōḻa.
1910	323	43rd year, Vriśchika, ba. daśamī, Friday .... = Friday, 15th November, A.D. 1112, f.d.t. ·05.
1911	55	3rd year, Makara, śu. ēkādaśī, Monday, Rōhiṇī = Monday, 24th December, A.D. 1072 ; ·12 ; ·95.
		Rājarāja III.
1911	44	15th year, Vṛiśchika, ba. chaturdaśī, Tuesday, Aślēshā. Nak. Āślēsha cannot join ba. 14 in Vṛiśchika but may do so in Siṁha. On Tuesday, 29th July (= 1 Simha) A.D. 1231, ba. 14 ended at ·81 and nak. Āślēsha began at ·68, ending next day at ·61.
„	45	5th year, Dhanus, śu. trayōdaśī, Thursday. .. = Thursday, 10th December, A.D. 1220 ; ·51.
„	47	5th year, Dhanus, ba. shashṭhī, Saturday, Uttara-Phalgunī. On Thursday, 17 December, A.D. 1220, ba. 6 and Uttara-Phalgunī ended respectively at ·08 and ·67 of day. Weekday Saturday ought to be Thursday.
„	49	25th year, Mārgaḻi 18, Thursday, Mūla = Thursday, 13 December, A.D. 1240 ; f.d.n. ·54.
„	50	30th year, Kaṉṉi, ba. tritīyā, Saturday, Aśvati = Saturday, 9 September, A.D. 1245 ; f.d.t. ·43 ; f.d.n. ·08.
„	51	3[3]rd year, Mēsha, ba. daśamī, Saturday, Śatabhishaj. The conjectural reading 3[3] of regnal year is perhaps wrong. Ba. 10, Śatabhishaj in the 33rd year of Rājarāja III fell not on Saturday, but on Friday, 9 April A.D. 1249; ·34 ; ·78.
„	57	5th year, Dhanus, śu. saptamī, Monday, Uttara-Āshāḍhā. Monday, 5 October A.D. 1220 ; ·80 ; ·34, fell in the 5th year of Rājarāja III, but the solar month was Tulā (Aippaśi 8th), not Dhanus.
„	58	5th year, Mīna, śu. saptamī, Monday, Uttara-Āshāḍhā. Śu. 7, Uttara-Āshāḍha can only occur once in a year (*Indian Ephemeris*, Vol. I, para. 31) and as it occurred, as stated against the last inscription (No. 57), in Tulā of A.D. 1220, it could not have occurred in Mīna of the same year. "Mīna" is, accordingly, an error for "Tulā."
„	59	29th year, Ṛishabha, ba. daśamī, Monday, Rēvati = Monday, 22nd May, A.D. 1245 ; ·52 ; ·79.
„	90	22nd year, Mēsha, śu. pañchamī, Wednesday, Pushya = Wednesday 21 April, A.D. 1238 was śu. 6 and Pushya ; ·58 ; f. d. t. ·18, but the tithi was śu. 6 not śu. 5 which must be an error unless "Mēsha" is an error for "Ṛishabha", in which case the date would be Wednesday, 19th May, A.D. 1238 ; f.d.t. ·02 ; f.d.n. ·51. In the latter case, the combination was "śu. 5, Pushya"; see *Indian Ephemeris*, Vol. I, para. 17.
	158	27 + 1st year, Tulā, ba. pañchamī, Saturday, Rōhiṇī = Saturday, 3rd October, A.D. 1243 ; f.d.t. ·85 ; ·76.
		PANDYAS.
		Tribhuvanachakravartin Kulaśēkhara.
1911	519	9 + 1st year, Makara 22, śu. 9, Rōhiṇi, Monday ; vide. page 70, para. 34 of the *Annual Report on Epigraphy* for 1911–12 = A.D. 1200, Monday, 15th January 1201 ; this was no doubt Makara 22 and a day of nak. Rōhiṇī which ended at ·90 of the day ; but the tithi was śu. 10, since śu. 9 had ended at ·85 on the previous day. Śu. 9 in inscription is presumably an error for śu. 10.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910–11 *and* 1911–12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYAS—*cont.*
		Jaṭāvarman alias *Vīra-Pāṇḍya.*
1910	276	13th year, Makara, śu. dvitīyā, Friday, Śravaṇa = Friday, 11, December, 1265 A.D. (15 Dhanus — Makara); ·43; f.d.n. ·59.
1911	67 & 73	22nd year, Ṛishabha, śu. trayōdaśī, Wednesday, Chitrā = Wednesday, 8, May A.D. 1275, (13 Ṛishabha); f.d.t. ·36; ·45. Both these dates point to A.D. 1253 as the year of accession—vide remarks under this reign on page 85 of the *Annual Report on Epigraphy* for 1919–20.
		Māṟavarman Vīra-Pāṇḍya.
1910	277	10th year, Tulā, śu. prathamā, Sunday, Svāti = Sunday, 19th October, 1343 A.D. (= 21 Tulā); f.d.t. ·31; ·24.
		Jaṭāvarman Vīra-Pāṇḍya (of the Muhammadan invasion).
1911	546	26th year, Ṛishabha 4, śu. navamī, Friday, Śatabhishaj. This is not mentioned in the *Report* for 1911–12 as an inscription of the Īḻam and Koṅgu Vīra-Pāṇḍya, and I find it belongs to the Vīra-Pāṇḍya of the Muhammadan invasion. = A.D. 1322, Friday, April 29 (= 4 Ṛishabha). ·92; ·81.
		Jaṭāvarman Sundara-Pāṇḍya.
1910	284	14th year, Makara, śu. daśamī, Uttarā-Bhādrapada. The king bears the title "*Emmaṇḍalamuṅgoṇḍa*". In the absence of a week day, the date cannot be verified, see *Indian Ephemeris*, Vol. I, para. 16.
"	290	14th year, Kaṟkaṭaka, śu. pañchamī, Monday, Śravaṇa. Irregular as śu. 5, and Śravaṇa cannot join in Kaṟkaṭaka month.
1911	26	18th year, Mēsha, pañchamī, Thursday, Rōhiṇī. Mēsha is probably an error for Mīna which is the month when śu. 5 and Rōhiṇī can join. They did join on 9 March A.D. 1269; ·71; f.d.n. ·45; but the week-day then was Saturday not Thursday, which seems to be a second error in the inscription. The date is doubly irregular.
"	68	10th year, Mithuna, śu. chaturthī, Tuesday, Pushya = Tuesday, 28th May (= Mithuna 2), A.D. 1286; ·94; ·74; which fell in the 10th year of Jaṭāvarman Sundara-Pāṇḍya who came to the throne in A.D. 1277.
"	74	23rd year, Ṛishabha, śu. . . ., Monday, ... Cannot be verified for want of tithi or nakshatra.
"	93	23rd year, Makara, ba. tṛitīya, Āślēsha. Cannot be verified for want of week day.
"	322	10th year, Sunday, Ṛishabha, śu. 11, Svāti = Sunday, 23rd May 1260. Quotes the 15th year of Peruñjiṅga.
"	114 & 115	7th year, Makara, śu. daśamī, Wednesday, Aśvati. = Wednesday, 29 December A.D. 1283; f.d.t. ·92; ·38 which fell in the 7th year of Jaṭāvarman Sundara-Pāṇḍya of 1277 A.D. But the day would normally be called śu. 9 not śu. 10.
		Māṟavarman Sundara-Pāṇḍya.
"	75	12th year, Mīna, śu. pañchamī, Monday, Svāti = A.D. 1281, Monday 10. February was 18 Kumbha not a day in Mīna and ba. 5 (not śu. 5), which ended at ·65. Nak. Svāti ended at ·86.
"	76	11th year, [Kumbha, śu. chatur]thī, Monday, Mūla = A.D. 1280, Monday 29 January was 5 Kumbha on which day nak. Mūla ended at ·40 but tithi was ba. 11 (not śu. 4) ending at ·66 of day.
"	342	14th year, Sunday, Mēsha, śu. 13, Chitrā = Sunday, 11 April, A.D. 1283; ·42; f.d.n. ·57 (in modification of date contributed to the *Indian Antiquary*, 1913).
"	344	14th year, Kumbha, śu. Monday, Uttirāḍam = Monday, 14 February 1284; (ba. 12 ended at ·92 and Uttara-Āshāḍha at ·52).
"	343	14th year, Mīna, śu. prathamā, Monday, Rēvati = Monday, 1 March A.D. 1283; ·91; f.d.n. ·76.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYAS—*cont.*
		Jaṭāvarman Parākrama-Pāṇḍya.
1911	159	10th year, Dhanus, śu. ashṭamī, Wednesday, Rēvati. The date intended was perhaps A.D. 1367, Wednesday, 29 December, when śu. 8 ended at ·45 of the day. Nak Rēvati had ended at ·83 on the previous day according to the *Ephemeris* and it could not end later by *Brahmasiddhānta*, since nak Rēvati must by all *siddhāntas* end about the same time, being the last of the nakshatras. If the date does not belong to some other reign, we may suppose a slight error in the nakshatra.
„	160	10th year, Makara, śu. pañchadaśī, Monday, Punarvasu = Monday, 31 December A.D. 1324; ·14; ·01. This was in the 10th year of Jaṭāvarman Parākrama-Pāṇḍya who came to the throne in A.D. 1315.
		Jaṭāvarman Vikrama-Pāṇḍya.
1911	31	5th year, Vṛiśchika, ba. shashṭhī, Wednesday, Pushya.

No. 11 of 1894.	No. 31 of 1911.
4th year, Mithuna, śu. 9, Svātī, Thursday.	5th year, Vṛiśchika, ba. 6, Pushya, Wednesday.
1304, 1303, not Thursday. 1300, Sunday; 1299, tithi and nak. did not join. 1297, Sunday; 1296, Monday. 1294, did not join: 1293, Sunday. 1287, Sunday; 1286, Monday. 1280, tithi and nak. tithi and nak. did not join; 1279, Tuesday. 1277, Friday; 1276, Sunday. 1273, Sunday; 1272, tithi and nak. did not join. 1270, Sunday; 1269, Monday. 1263, Saturday; 1262, Tuesday. 1253, Saturday; 1252, Monday.	Wednesday, 18th November 1304; f.d.t. ·57; ·15. Wednesday, 2nd November 1300; f.d.t ·30; f.d.n. ·19. Wednesday, 6th November 1297; ·89; ·47. Wednesday, 10th November 1294; 70; ·06. Wednesday, 29th November 1287; ·37; ·70. Wednesday, 13th November 1280; f.d.t. 34; ·28. Wednesday, 17th November 1277; f.d.t. ·35; ·07. Wednesday, 1st November 1273; f.d.t. ·01; ·99. Wednesday, 5th November 1270; ·82; ·48. Wednesday, 21st November 1263; f.d.t. ·82; ·16. Wednesday, 12th November 1253; f.d.t. 24; ·25.
1311, Thursday, 24th June, f.d.t. 52; f.d.n. ·87.	Wednesday, 3rd November 1311; ·00; Pushya ended at ·98 on Tuesday.
Svāti by *Brahmasiddhānta* ended ·70 of day earlier than by *Sūryasiddhānta*, and *tithi* ·08 of day earlier.	Being 6 Vṛiśchika, or 222 days of solar year; total correction would have been for latitude of Poonamalle where inscription was found, 16 min. or ·01 of day. Ending moment was very nearly ·00 on Wednesday.
In this case, 24th June 1308 would fall in the first year of reign.	In this case, 3rd November 1307 would fall in the first year of reign.

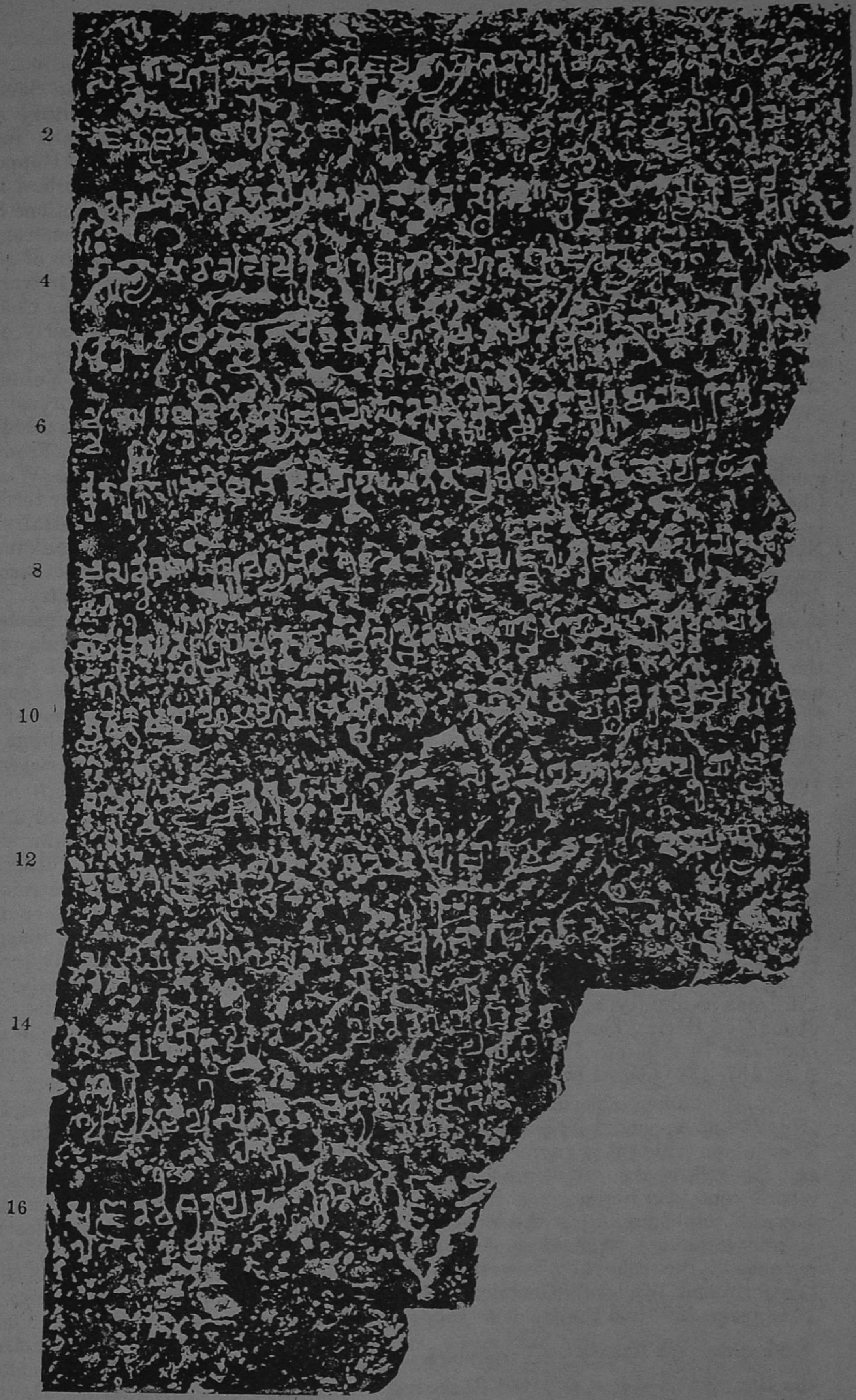
Reign began between 24th June and 3rd November 1307.

N.B.—(No. 112 of 1904)—3rd year, Vṛiśchika, śu. 5, Sunday. On Sunday, 9th November 1309, nak. Śravaṇa ended at ·49; but śu. 5 had ended at ·51 the day before.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Māṟavarman Śrīvallabha.
1911	529	33rd year, Mēsha 1, ba. 13, Sunday: Pūrvā-Bhādrapada. The only date that suits exactly is Sunday, 26th March A.D. 1340; ·75; ·48.
		N.B.—The dates of this reign previously recorded (Nos. 110 of 1900, 539 of 1904, 227 of 1904 and Pudukottai inscription of the 35th year—*Ephemeris* Vol. I, part II, Sec. ii, p. 104) have now to be revised with reference to the initial date—A. D. 1307.
		Māṟavarman Vikrama-Pāṇḍya.
1912	27	2 + 11th year, Mithuna, śu. saptamī, Saturday, Svāti. May be = A.D. 1439, July 7, Saturday, (Karkaṭaka 20, not a day in Mithuna); ·69; f.d.n. ·29.
		Jaṭāvarman Parākrama-Pāṇḍyadēva Kulaśēkhara.
„	8	15th year, Mīna 15, Paurṇamī, Wednesday, Hasta = A.D. 1495, Wednesday, 11th March; ·10; ·88.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910–11 and 1911–12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYAS—*cont.*
		Jaṭāvarman Parākrama-Pāṇḍyadēva Kulaśēkhara—cont.
1912	13	31 + 8th year, Mithuna 23, śu. daśamī, Wednesday, Svāti. The day intended is apparently A.D. 1515, Wednesday, 20th June; f.d.t. ·26; f.d.n. ·15; but it was only the 37th year of a reign beginning in A.D. 1479.
”	12	30th year, Tai 9, śu. trayōdaśī, Wednesday, Ārdrā. Perhaps Wednesday, 3rd January 1509 (= 7 Tai not 9 Tai); f.d.t. ·16; f.d.n. ·69.
”	7	31 + 1st year, Vṛiśchika 9, ba. dvitīyā, Thursday, Mṛigaśīrsha = A.D. 1454, Thursday, 7th November; 68; 99.
”	14	31 + 1st year, Makara 25, śu. dvādaśī, Friday, Mṛigaśīrsha. The days that suit exactly are A.D. 1491, Friday, 21st January, (= 25, Makara); f.d.t. ·55; ·46; and Friday 21st January A.D. 1396; f.d t. ·56; ·52. But there may be an error in the symbols used Añjaḍi. In A.D. 1453 on Sunday, January 21st (= 26 Makara) the tithi was ba. 11 f.d.t. ·37 and the nak. Mṛigaśīrsha ·35.
1911	294	12th year, Dhanus, śu. dvitīyā, Monday, Utti[ra]m. Perhaps Monday, 15th December, A.D. 1490; f.d.t. ·68; but nak. cannot be Uttara-Phalgunī. It was in fact Uttarāshāḍha which ended at ·72.
1912	1	31 + 8th year, Mīna 23, śu. daśamī, Wednesday, Svāti. Mīna should be Mithuna in which month alone śu. 10 can join with Svātí. Day intended is apparently Wednesday, 20th June, A.D. 1516 (= 23 Mithuna); f.d.t. ·26; f.d.n. ·15.
”	2	31 + 7th year, Siṁha 25, ba. ēkādaśī Friday, Anisham. Irregular, ba. 11 and Anūrādhā cannot join in Siṁha.
”	3	31 + 9th year, Kanni, ba. daśamī, Sunday, Ārdrā. = Sunday, 30th August (= 1 Kanyā), A.D. 1461; f.d.t. ·01; ·28.
”	5	28th year, Vṛiśchika 4; ba. dvitīyā, Sunday, Mṛigaśīrsha = Sunday, 2nd November (= 4 Vṛiśchika) A.D. 1449; ·19; ·86.
”	6	31 + 1st year, Kaṛkaṭaka 21, śu. chaturdaśī, Thursday, Uttirāḍam. = A.D. 1452, Thursday, 19th July (= 21 Karkaṭaka); ·61; 81.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The Poḍāgaḍa Inscription of the son of King Bhavadatta, Jeypore State (No. 283 of Appendix C).

PART II.

Among the records examined during the year the earliest is the Sanskrit inscription engraved in Archaic Telugu characters of about the 5th century A.D. discovered at the Poḍāgaḍa hill in the Jeypore Agency, shown as Poragarh in the Imperial Gazetteer Atlas, plate 42. This has been reproduced in Plate II opposite this page and registered in Appendix C as No. 283. Its discovery is important in so far as it belongs to the dynasty of kings called Nalas for whom no inscriptions have hitherto been discovered and brings to light original epigraphical evidence regarding the existence of this family and its territory. Hitherto we have known of Nalas (or Naḷas) as a race of kings destroyed by the Western Chāḷukya king Kīrtivarman I (*Epigraphia Indica*, Volume VI, page 8) and the traditional enemies of the Chāḷukyas (*Indian Antiquary*, Volume VIII, page 11). They were among the early opponents to the expansion of the Chāḷukya dominion and seem to have suffered defeat at the hands of the Chāḷukyas along with the Mauryas (*Bombay Gazetteer*, Volume I, part II, pages 13 and 14). Dr. Fleet has associated these Nalas and Mauryas with Konkan as its kings during the middle of the 6th century A.D (*ibid*). From the mention of Nalavāḍi-*Vishaya* made in the copper-plate grant of the Western Chāḷukya king Vikramāditya I of about A.D. 657 he surmises that their territory lay in the direction of Bellary and Kurnool (*ibid* page 282). It is doubtful if the Nala dynasty of our inscription could be identified with the Nalas of Konkan. It may be observed, however, that we have hitherto no direct evidence to associate definitely the Nalas destroyed by the Chāḷukyas, with the Konkaṇa country. And if there were a line of kings of this name ruling in Konkan as suggested by Dr. Fleet it might have been a branch of a main line to which also the Nala race of the Poḍagāḍa inscription belonged. The latter Nalas who were in the Kaliṅga country might have also been enemies of the Chāḷukyas and lost their dominion through the expansion of the Chāḷukyas into it, which is evidenced by a few of their copper-plate records registering gifts made in the Yelamañchili-Kaliṅga and the Madhya-Kaliṅga countries (see pages 105 to 108 of the *Epigraphical Report* for 1909).

The Nalas.

2. The present inscription records the foundation of the charity of a *satra* (feeding house) by the son of king Bhavadatta of the Nala family for the use of Brahmans and ascetics in the 12th year of his reign. There seems to be a reference in the inscription to the recovery of the lost royal prosperity by the Prince. This probably refers to a temporary dispossession of the crown during his father's time and its recovery by him. The record being damaged the name of the son is not possible to make out definitely. The king was evidently a Vaishṇava as could be seen from the initial eulogistic verse about God Hari. The characters of the record resemble very closely those of the Mandasor Inscription of the Gupta King Kumāragupta of the Mālava year 493 (= A.D. 437-438) (*Corp. Inscrn. Ind.* Volume III, plate XI).

Foundation of a *satra* by the son of king Bhavadatta.

3. The other important inscription from the Jeypore Agency copied at Dodra (No. 282 of Appendix C) is in Nāgarī characters of about the 11th century A.D. The slab on which it is engraved is broken very near the beginning of the inscription and the back of the slab is much worn out with the result that the portion of the record contained herein is entirely lost except for a few letters here and there. Towards the beginning is the eulogy of a king or chief (whose name is lost) who is said to have conquered a cavalry of the [Koṅk]aṇas. It seems to be another instance of the echo of the western dynastic names in the east, like the Gaṅgas (Eastern and Western), Chāḷukyas, Kadambas and Vaidumbas (*Annual Report* for 1918, page 139) and the Nalas as suggested by the Poḍāgaḍa record noticed above. Next is mentioned a spiritual teacher Paṇḍitāchārya Rāṇaka Śrī Vāvanadēva of the Bharadvāja-*Gōtra* and the Bharadvāja-Āṅgirasa-Bārhaspatya-[*pravara*]. After this the record is broken. The 'Lord of elephants' (*dviradādhipati*) is referred

Paṇḍitāchārya Rāṇaka Śrī Vāvanadēva.

Gajapati Chief.

to then. This probably refers to a king or chief of the Gajapati line. When this Gajapati king (name lost) passed away, came to power, the chief Gōpāladēva, who defeated in battle the Gōkarṇa and the Karṇāṭa chiefs (*rāṇakas*) and thereby attained to the rank of a *Rāṇaka* which, from No. 285 of Appendix C. appears to have corresponded to the rank of the *Mahāmaṇḍalēśvara* of the Southern inscriptions. This chief seems to have sought the feet of the said spiritual teacher at Srīparvata and obtained through his grace and guidance proficiency in many valuable sciences. To him the chief granted the two villages Pippala-uṇḍī and Komvu as *gurudakshiṇā*. (Of these villages Pippala-uṇḍī is represented by the modern village Pippalapodara overgrown with forests where the slab bearing this record is now set up). A few months later came the son (of the teacher) Paṇḍitāchārya Rāṇaka Śrī Yōgēśvara, who was a master of the six *tarkas* (branches of logic) *Kāvyas*, *Āgamas*, *Smritis* and *Purāṇas*, who was a doctor, an eloquent speaker, a professor of the dancing art (*bharata*) and political science (*nīti*), a *Vēdāntin*, a poet and a warrior (sentence not complete). To please him Sugaladēvī, the beautiful daughter of the *Śāsanika* (commissioner) Prince (*rājaputra*) Sahadēva, Pampādēvī, the daughter of the Rāṇaka Śrī Mānatuṅga, who was the Lord of Maṇḍābhōga and their sons Arjuna, Sahadēva, Nakula, etc., and their kinsmen agreed to manage on his behalf his interests in the said villages on certain conditions. The witnesses to this agreement were the Queen Vigrahamahādēvī, [her] sons Prithvībhūshaṇa and Prachaṇḍa, [her] brothers Dēvabhūshaṇa and Bhīmarāja, etc. Among them were also the *Śāsanika* (commissioner?) Kalamparī, the Purōhita (religious guide) Gaṇapati Sōmēśvara, etc. There were present also the other beneficiaries (possessing holdings), the Amātya-Pātras that came from Madhupāṭaka and [Varṇa]dhavala, the son of the Mahārāshṭra Uṇḍīpātra Chēpara.

Paṇḍitāchārya Rāṇaka Śrī Yōgēśvaradēva a scholar and warrior.

Queen Vigrahamahādēvī, as witness.

The inscription is not dated, but palæographically it may be assigned to about the 11th century of the Christian era. This record, like the one noticed above, proves that the Agency tracts were not such deserted and uncivilised country as they now are, but that they had the benefits of contact with scholars and culture and that their ancient kings patronised these from very early times. The adjoining state of Bastar on the north with its numerous temples possessing a highly advanced sculptural art now lost amidst impenetrable forest growth is also similarly a fallen and forgotten country. A more thorough exploration of the tract promises to give material for the early history of this part of the country.

THE EASTERN CHALUKYAS.

4. The dynasty of Eastern Chālukyas is not represented by many records this year. Only two copper-plate inscriptions belonging to this dynasty have been secured, of which one (No. 2 of Appendix A) is a record of the early king Indra-Bhaṭṭāraka and the other (No. 3 of Appendix A) belongs to the later king Rājarāja II who is designated Viceroy of Vēṅgi (*Ind. Ant.* Vol. XX, page 283), and who also bore the surname Mummuḍi-Chōḷa (*Epigraphia Indica*, Volume VII, Appendix Nos. 571 and 572). The plates of Indravarma Mahārāja, generally called Indra-Bhaṭṭāraka, were sent to me by the President, District Board, Godavari, at the instance of M.R.Ry. Pendyala Subrahmanya Sastri Garu, National College, Masulipatam, to whom they belong. They are five in number, measuring 7″ in breadth and about 2″ in height. They are strung on a copper ring about 4″ in diameter, which bears a fixed seal circular in shape, with a diameter of a little over 2″ engraved in relief with the figure of the crescent at the top, with the legend 'Tyāgadhēnu' below it, which was evidently a title of the king, and a lotus below this. Dr. Fleet in his review of the Eastern Chālukya chronology quite naturally, for want of sufficient evidence then, held the opinion that Indra-Bhaṭṭāraka did not actually succeed in ascending the throne (*Ind. Ant.*, Volume XX, page 97). The discovery of the present grant is very valuable since it proves beyond doubt that the king did rule, though for the short period of seven days. We may also safely conclude that this king did actually rule because of the mention made of him as '*Mahārāja*' in the Chendalūr plates of Sarvalōkāśraya (Maṅgi-Yuvarāja)

Indravarma-Mahārāja alias Indra-Bhaṭṭāraka, his title Tyāgadhēnu.

(*Epigraphia Indica* volume VIII, page 239 Text). The shortness of this rule is probably to be explained by his sudden and premature death in the attack led against him by a confederacy of kings among whom was king Mahārāja Indravarman of the Gaṅga dynasty of Kaliṅganagara (*Ind. Ant.* volume XX, page 97).

'*Bōya*' in Brāhman names.

The title Tyāgadhēnu assumed by Indravarman and evidently used as his sign—manual was probably assumed by him in imitation of the epithet Kāmadhēnu applied to his father Vishṇuvardhana I (*Ind. Ant.* vol. XX, page 16, Text, line 5). The inscription is not dated and the grant was probably made shortly after, if not on the occasion of, the King's coronation. The characters of the record resemble very much those of the Pulebūmra grant of Jayasiṁha I (No. 5 of 1913–14), the elder brother of Indravarman. The name of the grandfather of the donee is given as Duggaśarman *alias* Irralūr-bōya; and the *ājñapti* of the record consisted of brahmans whose names end in *bōl* (*bōyul* Tel. plural of *bōya*). The brahman donees in the above mentioned Chendalūr plates of Sarvalōkāśraya, the grandson of Indravarman, bore the same affix. Since the suffix *bōya* appears attached to village names it seems reasonable to infer that it means the chief (of the village) and may be taken to be a prākṛit form of the expression *bhōgika*. There is no class of brahmans in these parts at present bearing this title. But it occurs in certain brahman names in Kashmir in the modern times (see Stein's edition of *Rājataraṅgiṇī*, page IX,) in the form *bhōyū*.

The record was written (engraved) by Kanaka-Rāma. The village granted, viz., Koṇḍānāgūru is not traceable now. But it may have been in the vicinity of the village Musunūṛu in the Nuzvid taluk of the Kistna district, since one of its boundaries is given as Mujunūru.

The Malayas of the Sūryavaṁśa.

5. Next in order of time comes the copper-plate record No. 1 of Appendix A, which also belongs to M.R.Ry. Pendyala Subramanya Sastri, the owner of the Indravarman plates. It consists of three plates strung together on a copper ring about 4½″ in diameter. The plates measure 8½″ in breadth and nearly 4″ in height. On the countersunk surface of the seal which is circular with a diameter of 2″ are cut in relief the figures of the sun and the crescent at the top, the legend Śrībhuvipamalla (probably mistake for Śrībhuvanamalla) in the centre and the figure of what looks like a Garuḍa carrying a serpent in its claws, below it. The introduction refers to a family of chiefs who obtained royal glory through the grace of Rāmabhaṭṭāraka of the Sūryavaṁśa (i.e. Rāma, the son of Daśaratha), who had for their banner the Garuḍa bird and a *mirror*, who were lords of 'Mādupura' who were the supporters of the brahmans of Vēṅgipura and were lords of Malaya. This *praśasti* clearly points to the identity of this family with that of the chiefs figuring as subordinates of the later Eastern Chāḷukya king Vishṇuvardhana-Mallapa (Śaka 1127) (*Annual Report* for 1917, page 121). The 'Mādupura' of our record is but the Maddūripura mentioned in the said grant of Vishṇuvardhana-Mallapa. Malayamu Mahādēvarāja, evidently a chief of this line figures in Nos. 297 and 298 of 1920, dated in Śaka 1159. The present record takes back the antiquity of this family by two centuries nearly.

The Vēṅgi king Rājarāja II.

6. The copper-plate record, No. 3 of Appendix A, sent to me for examination by the Divisional Officer of Ellore, Kistna district, is a grant of the later Eastern Chāḷukya king Rājarāja II, son of Rājēndra-Chōḷa II *alias* Kulōttuṅga-Chōḷa I (*Ind. Ant.* Vol. XX, page 283). This is the first copper-plate inscription, known so far, issued by this king. It proves that the Viceroy of Vēṅgī at this period was exercising independent powers issuing grants in his own name without acknowledging any direct allegiance to the Chōḷa crown. The king is given the purely Chāḷukyan title Sarvalōkāśraya Śrī Vishṇuvardhana Mahārāja. The grant was evidently issued by him as the ruler (Viceroy) of Vēṅgī which position he filled during the year 1077 to 1078 A.D. All records bearing on the Chāḷukyan history of this period state that Rājarāja held the viceroyalty for one year only. But the grant under review was issued in the 2nd year of the reign. His viceroyalty must have therefore ceased during the 2nd year necessitating the appointment of his younger brother Vīra-Chōḍa to the lordship of Vēṅgī. There is a break in the record in the course of the *praśasti* which is followed by the date of the king's coronation (as Viceroy).

It was Kuḷīra (Karkaṭaka), bahula daśamī, Wednesday, Tulā-lagna for which the most probable equivalent is A.D. 1076, July 27th.

His friend and subordinate Mummaḍi-Bhīma of the Sūryavaṁśa.

Obtains the *Manniya-nibaddham-ādhipatyam* of the Vēṅgī-vishaya.

The purpose of the grant was the gift of twelve villages free of all taxes to the king's close friend and subordinate, the chief Mummaḍi-Bhīma of the Solar race, as *Manniya-nibaddham-ādhipatyam* in respect of the 1000 villages comprising the Vēṅgīpura-vishaya. The *ādhipatyam* appears to have been in the nature of a Governorship or a Commissionership. The beneficiary Mummaḍi-Bhīma is stated to have been brought up from his childhood by Vijayāditya, the grand-uncle and predecessor of the king in the Viceroyalty of Vēṅgī with special favour and treated almost like his own son. Mummaḍi-Bhīma was the son of the chief Saṅkiya by Kāmidēvī and grandson of Bhīma who belonged to the family of Kannaradēva 'who ruled the earth from the Himāchala to the Sētu'. He had accompanied king Rājarāja in his wars against the Gaṅga, Kaliṅga and Kuntala kings; and his contribution to his success in these wars was no mean one.

Niravadyapura.

Among the boundaries given in the record occurs the name of the ancient town Niravadyapura which is mentioned as the scene of a battle between the Eastern Chāḷukya king Chāḷukya-Bhīma I and Daṇḍena Guṇḍaya the General of the Vallabha king (i.e., Rāshṭrakūṭa Krishna II) (*Annual Report* for 1914, page 84). The record is said to be the composition of the poet Muttaya-Bhaṭṭa and engraved by Paṭṭāla.

The Cholas.

7. In the year under review, the temples at Tirukkōyilūr, Tiruvadi, Tiruveṇṇainallūr and Tiruvāmāttūr in the South Arcot district were taken up for examination, not only because these villages are famous in the religious history of the South on account of their connexion with the lives of the most important of the Śaiva and Vaishṇava devotees, but also because the inscriptions in these temples, having been partly copied in previous years, it was considered advisible to finish them. But these records do not furnish any direct data that can help us to clear the doubtful points in ancient history, except what can be culled out indirectly from the meagre material contained in them.

Tirukkōyilūr: its connexion with Vaishṇava Saints.

Its antiquities.

8. The temple at the great Vaishnava centre, Tirukkōyilūr (or Tirukkōvalūr of the inscriptions) is dedicated to god Vishṇu in His omnipresent aspect of Trivikrama-Perumāḷ, who is however called in the *Nālāyiraprabandham* and in the inscriptions of the temple, Tiruviḍaikaḻi-Nāyaṉār and Āḻvārgaḷ-Nāyaṉār—appellations which can be traced to the story of god Vishṇu having manifested himself to the *mudalāḻvārs*, viz., Poygaiyār of Kachchi (Kāñchīpuram) Pūdattāḻvār of Mallai (Mahābalipuram) and Pēyāḻvār of Mayilai (Mayilāppūr) who accidentally met together in an *iḍaikaḻi* (cf. Skt. *dēhalī* = a vestibule or threshold) for shelter on a stormy night. The hundred verses, which these three devotees composed apiece in spontaneous transport on this occasion, form the beginning of the *Nālāyiraprabandham*, the Vaishṇava anthology of devotional hymns. No. 312 of Appendix B, a record of the time of the Vijayanagara king Sadāśivarāya refers to Tirukkōyilūr as the *mudalāḻvār-divyakshētra*, i.e., the sacred spot of the first Āḻvārs. It is noteworthy that the principal images of the central shrine and those of the *dvārapālas* flanking the main entrance are all of wood; and this fact, together with the massive appearance of the *bali-pīṭha* with its Chōla design, embellished with certain dwarfish figures of what are generally designated as the Bhūtagaṇas, has led some to suspect that the temple, as it now stands, was a probable conversion from one of Śiva, effected perhaps during the time of a bigoted Vaishṇava sovereign. It is to be noted, at the same time, that the *dhvajastambha* standing outside in front of the temple proper resembles the *mānastambha* of the Jainas. In front of the Vaishṇava temple of Rājagōpālasvāmin at Maṇṇārguḍi in the Tanjore district there is a similar *dhvajastambha* outside the

temple proper. In the latter case, it is said that the temple was originally a Jaina one. It is therefore doubtful if the temple at Tirukkōvalūr was a Śaiva or a Jiana one in early times. Although such instances of conversion are not rare in the history of the South Indian temples, there is no evidence to suggest such a conversion in this particular instance ; for even the earliest of the Āḻvārs have sung about this god as Vishṇu and the existing epigraphical evidence, which however does not go earlier than the beginning of the 11th century, also points out to the temple having been Vaishṇava throughout. The name of the temple occurring in No. 117 of 1900 from this place as Chitramēḻi-viṇṇagar also corroborates its antiquity as a temple of Vishṇu. The peculiarity in the material of the images of the temple has perhaps to be explained by the fact that the original images, possibly of stone, may have met with some vandal treatment at the hands of the Mussalman raiders who, according to local traditions, are reported to have occupied the temple during the troublous times of Hyder Ali in the 18th century and that, for some reason or other, the images have since then continued to be of wood. This town, a greater portion of which is contained within the four main *gōpuras* of the original temple, was originally the headquarters of the local chiefs of the district known in inscriptions as Milāḍu-2000 (villages) and the temple with its precincts must have been its fortified citadel. Milāḍu or Naḍu-nāḍu occurs in Tamil literature, as the name of the surrounding country where the family of Chēdiyarāyas, who figure as donors in some of the inscriptions of this place, held sway as subordinates of the Chōḻas in the days of their waning supremacy.

Capital of the Milāḍu chiefs—the Chēdiyarāyas.

9. Tiruvadi, the Tiruvadigai of the *Dēvāram* literature and the Ādhirājamāṅgalyapura of inscriptions, is famous as the place where Appar, originally a Jaina, got converted to the Śaiva creed after many trying spiritual ordeals. The incriptions of the temple which date from the Pallava king Nṛipatuṅgavarman (A.D. 854 to 880), the Pallava design of the *liṅga* enshrined in the temple, and the Jaina image which is reported to have been dug out of an adjoining field and which is now placed within the temple compound, bear ample testimony to the antiquity of this village and to its former associations with the Jaina faith, the court religion of the Pallavas before Mahēndravarman was won over to the Śaiva religion by saint Appar, otherwise called Tirunāvukkaraśu-Nāyanār (Skt. Vāgīśa). This town like Tirukkōyilūr appears to have also been fortified in ancient times. It was also the scene of a battle between the forces of the later Pallava king Kōpperuñjiṅga and Hoysaḷa Narasimha II. (*Ep. Ind.*, Vol. VII, pages 260–69). Local tradition has it that during one of the modern Muhammadan or British occupations, the temple *gōpura* suffered serious damage and was in ruins until repaired about fifty years ago by the head of the local Tirunāvukkaraśar-*maṭha*, which is a dependency of the Tiruppaṇandāḷ-*ādhīṇam* in the Tanjore district. It is interesting to note that a Tamil Brahman poet of the 16th century, called Uddaṇḍavēlāyudha-Bhārati, composed a *kalambagam* on the god of this temple and obtained a gift of some land and house-site in Śaka 1458 (No. 376 of Appendix B) ; but it is regrettable that this composition is not now known to be extant.

Tiruvadi : its connexion with Saint Appar.

Its antiquity.

10. Tirukkōyilūr and Tiruvadi are two of the *Ashṭavīraṭṭāṇas* and are supposed to have been the places where Śiva is said to have killed Andhakāsura and destroyed the three ærial cities (Tripura) of the demons, respectively. The other six heroic encounters of Śiva took place at (1) Tirukkaṇḍiyūr (where Brahmā's fifth head was plucked off), (2) Tiruppaṟiyal, (where Dakshaprajāpati's sacrifice was nullified), (3) Tiruviṟkuḍi (where Jalandhara was destroyed), (4) Tiruppaḷuvūr (where the Demon-Elephant was killed), (5) Tirukkoṟukkai (where Manmatha was burnt to ashes) and (6) Tirukkaḍavūr (where Yama's power was subverted).

11. Tiruveṇṇainallūr has attained importance—an importance which has been contested by another Veṇṇainallūr near Kuttālam in the Tanjore district—as the village at which Kambar, the Prince of Tamil poets, the Draviḍa-Vālmīki if the expression may be used—spent the major portion of his youth under the care of Śaḍaiyappavaḷḷal, a great patron of Tamil literature and a local chief who flourished in the 12th century A.D. Tradition here again points out the old house-sites of

Śaḍaiyappa and Kambar and the temple of Kāḷi, who blessed him with the gift of the poetic art. In one of the streets around the temple is also situated a *maṭha*, a branch of the Tiruppaṇandāḷ pontificate, dedicated to Meykaṇḍadēvar who flourished about A.D. 1250, and who is said to have been a near descendant, perhaps grandson, of Śaḍaiyappa through his daughter, and the author of the Tamil translation of the *Śivajñānabōdham* (Sendamiḻ, Vol. III, p. 49).

Tiruveṇṇainallūr and Saint Sundarar.

The village was called Tiruveṇṇainallūr even in the days of Rājarāja I whose inscriptions are the earliest found in the temple and in the *Dēvāram* hymns, and the god was named Kṛipāpurīśvara or Tiruvaruṭṭuṟai-Āḻvār and Taḍuttāṭkoṇḍaruḷiya-Nāyaṉār, in commemoration perhaps of the great miracle in Saint Sundara's life wherein god Śiva is reported to have claimed Sundara as his bond-slave and to have redeemed him from committing himself to a marriage. This incident is referred to in an incomplete record of five verses engraved on the wall of the *gōpura* (No. 464, App. B). If this inscription had been complete, we may have had some clue as to who composed these simple and beautiful verses and when they were engraved; but from the letters of the inscriptions the record does not seem to be more than 5 or 6 centuries old. In another inscription (No. 431 of App. B), a gift is made to the temple of a trumpet called "*Pichchaṉ-eṉṟu-pāḍachchoṉṉāṉ*", named so after an appellation of the god and connected with the story in the Nāyaṉār's life as given in the *Periyapurāṇam*, that god Siva himself asked Sundara to begin the Tiruveṇṇainallūr-*padigam* (verse) with the word "*Pittā*" (mad man), which the saint had, in an angry mood, addressed to the god himself.

The Aḻagiya-Nāyaṉār temple mentioned in the *Dēvāram*.

12. The temple of Aḻagiya-Nāyaṉār or Abhirāmēśvara at Tiruvāmāttūr has been sung upon in the *Dēvāram* hymns by all the three Nāyaṉmārs and also in the Tiruppugaḻ of Aruṇagiriyār. The two poets Iraṭṭaippulavar named Iḷañjūriyar and Muduśūriyar, who were the contemporaries of Villipputtūrār, have composed a beautiful *kalambagam* in praise of the god Aḻagiya-Nāyaṉār of this place and it is said that when they by an inadvertance described the temple as situated on the western bank of the river Pampā, the river did of itself divert its course so as not to falsify the infallible poets. This legend has perhaps some reference to a possible deflection in the river's course, which had happened during heavy rains at this time—a phenomenon which need not be wondered at with an insignificant river like the Pampā flowing over uneven country. The river Gaḍilam running its course in the same district has been notorious for such changes.

Parāntaka I; and his daughter Vīramādēviyār.

13. In the Chōḷa records copied in this year Parāntaka I is the earliest king represented. In No. 246 of Appendix B dated in the 31st year of his reign, Vīramādēviyār, his daughter, is mentioned as the wife of Gōvindap-Pallavaraiyar. It is not known who this son-in-law was and whether this marriage had any political importance.

Rājarāja I.

Defalcation by temple brahmins punished.

14. Of the inscriptions belonging to Rājarāja I, copied mostly at Tiruvallam, Takkōlam and Ēmappērūr, there is none that furnishes any new valuable historical material except No. 218 of Appendix B, which states that Madhurāntakaṉ Gaṇḍarādittaṉār, who as we know already generally engaged himself in scrutinising temple accounts, made an enquiry into the management of the temple at Tīkkālivallam, and learning that the temple lands had been misappropriated by the Śivabrāhmaṇas of the temple, levied a compensatory fine of 74 *kalañju* of gold from them and supplementing it with some more gold from his own pocket deposited the full amount for interest with the village assembly of Mandiram *alias* Jayamēru Śrīkaraṇamaṅgalam, which was a *dēvadāna* and *brahmadēya* of Tūy-nāḍu. This interest which was collected at $\frac{1}{5}$ *kalañju* of gold on every *kalañju* (i.e. at 12$\frac{1}{2}$ per cent per annum) was left with the Śivabrāhmaṇas of the temple for conducting the seven days' festival in the month of Mārgaḻi and for providing offerings to the god. The four *vāriyars* of Tīkkālivallam, the two *vāriyars* of Mandiram and two *kaṇgāṇis* had to look after the expenditure. A similar event is recorded in No. 219

of Appendix B in which it is stated that Araiśūruḍaiyāṉ Īrāyiravaṉ Pallavaṉ *alias* Mummuḍiśōla Pōśaṉ of Araiśūr who is already known to us from the inscriptions of previous years as one of the *perundanam* (nobles) of king Rājaraja's court and who was the trustee of the temple at Tiruvallam, increased by careful audit, its existing income in paddy, by an additional income of paddy as measured by the *eṉṉālikkāl* which was not unequal in capacity to the *śōḻiyam*, and which was collected from the committee in charge of the *dēvadāna* lands of Mandiram. A queen of Rājarāja called Śōḻamādēviyār, daughter of Tiṭṭaipirāṉ, is mentioned in record No. 223 of the same appendix. It is noteworthy that in No. 520 of Appendix B a record of the 14th year of Rājarāja (A.D. 999), a maid-servant of the royal household called Kāmadēvī *alias* Paravai Naṅgai, daughter of Pratimādēvī *alias* Vantoṇḍattādi, figures as the donor. *Vaṉṟoṇḍa* is one of the many surnames of the saint Sundaramūrti-Nāyaṉār which occurs in the *Dēvāram* as having been earned by him on account of his wrangle with god Śiva, who had come in the guise of an old Brahman to claim him as his slave. The same name is said to occur in another epigraph of Rājarāja I at Tiruviḍaimarudūr in the Tanjore district (*Śendamiḻ*, Vol. III, page 321); and from this it can be inferred that the name of Sundaramūrti must have been held in great veneration even so early as Rājarāja's time.

Tiṭṭaipirāṉ, father-in-law of Rājarāja I.

Change in grain measures.

15. Another instance of audit of temple accounts conducted in the 26th year of Rājarāja I by an officer of the king deputed for that purpose is recorded in No. 21 of Appendix C, which states that Taramuḻāṉ Koṟṟanaṅgi of Śirudāmanallūr, a village in Vēśālippāḍi, called together the village assembly and the residents of Tiruvāmāttūr and declared that the paddy due to the temple as interest and *śālābhōgam* should be measured as usual, but that the quantity that had to be measured by the *Rājakēsari* should be measured by the Vīdiviṭaṅkaṉ-*marakkāl* instead. The midday service of the god of Tiruvāmāttūr in the name of Jayaṅgoṇḍaśōḻa, (i.e.) Rājarāja I was to be conducted in addition to the other services already in vogue in the temple, from the surplus income of nearly 213 *kalam* of paddy that arose from measuring it by the *Vīdiviṭaṅkaṉ-marakkāl* instead of by the *Rājakēsari.*

Qualification for membership in the village assembly.

16. Two other inscriptions which come from Teṉṉēri (Nos. 240 and 241 of Appendix C) dated in the 11th year of the same king are interesting, in that they record that the village assembly of Uttamaśōḻa-chaturvēdimaṅgalam met in the temple and laid down that only those who were capable of reciting the Mantra-brāhmaṇa (hymns and Brāhmaṇas) could be elected as members of the village supervision committee (*ūr-vāriyam*) and could take part in the deliberations of the village assembly. No. 240 of Appendix C which was the later of the two by 56 days, further stipulates that those who were guilty of misappropriating property belonging to Brahmans and of other heinous crimes (not specified) were not eligible for such privileges in the village and that any one chosen in contravention of these rules would be accorded the same punishment as was usually meted out to trangressors of royal orders. Similar rules of membership had been formulated at different times and they have been noticed in the reports of previous years.

Rājādhirāja I.

17. Of the few inscriptions belonging to Rājādhirāja I which begin with the historical introduction, '*tiṅgaḷērtaru*' etc., No. 262 of 1921, which is dated in the 36th year of Vijayarājēndradēva (i.e.), Rājādhirājadēva I extends the king's reign further by one year. Takkōlam is called Iraṭṭapāḍikoṇḍaśōḻa-puram and it is stated to have been a city in Paṇmā-nāḍu, a subdivision of Pagaimechchigaṇḍa-kōṭṭam, and must therefore have been in Chōḻa times a more important place than the insignificant village, that it now is. One of the temple Brahmans figuring in this record is called Kambaṉ Vikramādittaṉ.

18. Another record, No. 239 of Appendix C, states that in the [3]2nd year of Rājakēsarivarman *alias* Uḍaiyār Rājādhirājadēva "who took with an army the head

of Vīra-Pāṇḍya, the Śālai of the Chēra and Ilaṅgai (Ceylon)," Vīranārāyaṇa-Mūvēndavēḷār the *adhikārin* convened a general meeting of the great assembly of Uttamaśōḻa-chaturvēdimaṅgalam in the hall called Rājarājaṉ, and after giving a patient hearing to the representation made by the village assembly, that the original survey and classification of the village lands was in a chaotic condition, reclassified these lots, reassessed them properly, and instructed the assembly to have this order engraved on the walls of the temple of Uttamaśōḻīśvaram-Uḍaiyār at Teṉṉēri. It was also decreed that only the excess of land ascertained by the resurvey should be assessed and not more.

Resurvey and reassessment of lands conducted at the request of the village assembly.

Kulōttuṅga-Chōḷa I.

19. The records of Kulōttuṅga-Chōḷa I of this year are large in number and range from the 10th to the 49th year of his reign. Of these No. 230 of Appendix B, dated in the penultimate year of his reign, states that Āchchapiḍāraṉ Gaṇapati-Nambi alias Aḻagiya-Pāṇḍya-Pallavaraiyaṉ, a captain in the regiment of Irumuḍiśōḻat-terinda-villigaḷ who had colonised at Bāṇapuram (Bāṇāvaram near Sholingur Road Railway Station), a city in Perumbāṇappāḍi, which was a district of Jayaṅgoṇḍaśōḻamaṇḍalam presented some women of his family as *dēvaraḍiyār* for service in the temple of Tiruvallam-Uḍaiyār, after branding them with the Śūla (trident)-mark in token of their having been set apart for a life of service and devotion to god. From this, it is evident that the class of *dēvaraḍiyār* had not degenerated into the immoral level that it represents now in society, and that ladies were dedicated for a spiritual life of divine service. Similar to the above in matter is the record No. 141 of Appendix C, which however gives the additional piece of information that some of the *dēvaraḍiyār* belonging to the temple at Tirukkāḷatti had been forced into the royal household and that on a representation made to the king by an officer about this, the king was pleased to send away these women from his palace and to revert them back for service in the temple. It is noted that these women had been branded with a distinguishing mark (*ilaichchiṉai* = Skt. *lāñchhana*) as belonging to the king's retinue which had to be erased before the *śūla* mark could be branded (?) on them to signify their restoration to the temple service.

20. In one of the inscriptions belonging to Vikrama-Chōḷadēva, No. 554 of Appendix B, there is an example of how accidental homicide was punished in former times. It records that Paḷḷi Ponnināḍāḻvāṉ and Vāṇarāyappēraraiyaṉ, two watchmen of the temple at Puḷḷamaṅgalam, were bitter enemies and that when during a fight between them, the son of the former was accidentally killed by the latter, the culprit in the absence of adequate compensation was obliged to burn at his expense a lamp in the Siva temple at Puḷḷamaṅgalam for the merit of the deceased boy. In two records of this king Nos. 100 and 102 of Appendix C are mentioned two members of the Pottappichchōḻa family of the Telugu Chōḍa chiefs, namely :—

(1) Vimalāditya *alias* Madhurāntaka-Pottappichchōḻaṉ, son of Siddhiyaraśa and

(2) Kaṉṉaradēva *alias* Rājēndraśōḻa-Pottappichōḻaṉ, son of Kāmarasa.

Of these Vimalāditya occurs in Nos. 579 and 584 of 1907 as a feudatory of Vikrama-Chōḷa, while Kāmarasa, father of Kaṉṉaradēva of No. 102 of Appendix C is identical with the Kāma-Chōḍa mentioned on page 135 of the *Annual Report* for 1915-16.

It is interesting to note that the temple at Kāḷahasti was in the 12th year of Vikrama-Chōḷa (A.D. 1129–30) the recipient of gifts from several members of the Goṅka family of Veḷināḍu (i.e., Velanāṇḍu), who are :—

(1) Śōḻayaṉ *alias* Rājēndraśōḻa-Gāṅgaiyarājaṉ (No. 112 of Appendix C),

(2) His son Goṅkaiyaṉ (No. 103 of Appendix C), and

(3) Daṇḍanāyaka Goṅkaiyaṉ, the brother-in-law of Rājēndraśōḻa-Gāṅgairājaṉ, son of Nandimārāyaṉ (No. 111 of Appendix C).

Of these No. 1 is clearly the Velaṇāṇṭi chief Chōḍa, son of Goṅka (I), who was a contemporary of Vikrama-Chōḷa and who is known to have had the name of Rājēndraśōḻa-Goṅkairājaṉ, in honour of his overlord Kulōttuṅga I, who was also called Rājēndra-Chōḷa (II) as a member of Chāḷukyan dynasty (vide paragraph 63 on page 110 of the *Annual Report on Epigraphy* for 1920-21). No. 2 is Goṅka (II), son of Chōḍa, whose reign lasted from A.D. 1133 to 1157. It is natural that his gifts to the temple should have been made in a reçord of Vikrama-Chōḷa, for it was only at a later time that he acquired supremacy over a large tract of land from Kāḷahasti to Ganjām (page 3 of the *Annual Report on Epigraphy* for 1893-94). Rājēndraśōḷa-Goṅkairājaṉ who is mentioned in No. 141 of Appendix C, is called the son of Nandi-mārāya (i.e., Nannirāja), whereas the real relationship is that of grandson —vide. *Epigraphia Indica*,. Vol. IV, page 35.

21. No. 95 of Appendix C records that Kēttaṉ Ādittaṉ *alias* Maṅgaḷūr-Nāḍāḷvār, a servant (*kanmi*) of Kulōttuṅgaśōḷa-Karuppāṟuḍaiyār, a Chōḷa captain, having died, his sister had a likeness of him cast in metal (*tarā*) and placed it in the temple of Kāḷahasti with a lampstand attached to the image for burning a lamp before the god. This is very probably represented by the figure in No. 725 of Appendix D, reproduced on plate I. This statuette has no connexion with the metal figure mentioned in No. 168 (a) of Appendix C, as a gift of Uḍaiya-Nambi in the reign of the same king. Two of the inscriptions of Kāḷahasti furnish the names of two captains of the Chōḷa army, viz., Arayaṉ Rājēndraśōḷaṉ *alias* Rājanārāyaṇa-Muṉaiyadaraiyar of Kōṭṭūr and Kulōttuṅgaśōḷa-Karuppāṟuḍaiyār. Of these Karuppāṟuḍaiyār appears to have been a family, subordinate to the Chōḷa crown, who held sway over a small territory in the South Arcot district. Their vassal position is indicated by their assumption of the names of their Chōḷa overlords, before their own names, e.g , Vikramaśōḷa-Karuppāṟuḍaiyār in No. 155 of Appendix C, and Rājādhirāja-Karuppāṟuḍaiyār in No. 316 of 1913.

22. The next king Rājarāja II is represented by quite a small number of inscriptions, and of these only No. 146 of Appendix C dated in his 9th year is noteworthy because of its mention of a certain Āriyaṉ Padumāraṉ *alias* Kaṭṭimāṉ of Kāśmīrapuram, who has already figured in No. 369 of 1911 as having made a gift of buffaloes to the temple at Tiruvoṟṟiyūr in the 17th year of the same king.

Gifts made by a native of Kāśmīrapuram.

Tiruvaraṅgattamudaṉār a disciple of Rāmānuja.

23. Among the incriptions of Kulōtuṅga-Chōḷa III, (without any historical introduction), No. 315 of Appendix B is important because of the reference in it to Tiruvaraṅgattamudaṉār of Mūṅgiṟkkuḍi, who is stated to have been tending a flower-garden, called Kaṭakkattugaṇḍan at Periyakōyil (i.e., Śrīraṅgam) and for whose subsistence a gift of land was made in the 3rd year of Kulōttuṅga-Chōḷadēva. We learn from the *Guruparamparāprabhāva*, that an individual of the same name, Tiruvaraṅgattamudaṉār (also called Periyakōyil-Nambi), hailing from the same village Mūṅgiṟkkuḍi was an *archaka* in the temple of Raṅganātha at Śrīraṅgam and was at variance with the great Rāmānuja, who is popularly believed to have lived from 1017 to 1137 A.D. It is also further stated that at the special desire of god Raṅganātha, Rāmānuja won over this Nambi to his fold, through the agency of Kūṟattāḷvār, the foremost of his disciples. *Rāmānuja-Nūṟṟandādi*, a poem of one hundred verses in *Kalitturai*, which was composed by the new convert as expressive of the gratitude which he felt for his *guru* has acquired so much merit that it is called the *Prapannasāvitrī* of the Vaishṇavas and is sung in the Śrīraṅgam and other temples after the recitation of the *Iyaṟpā*. The above record which is dated in the 3rd year of Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva may belong, in all probability, to the reign of Kulōttuṅga III (= A.D. 1180), more than forty years after the demise of the great Vaishṇava teacher and possibly to a time when Tiruvaraṅgattamudaṉār was a confirmed Vaishṇava, who thought that the highest bliss was in the service of god in the form of rearing a flower-garden for divine service. The local Chēdi chief Rājarāja-Chēdiyarāyan figuring in this inscription helps us to identify the king of this record with Kulōttuṅga III because he appears as a donor in an inscription belonging to him (No. 341 of Appendix B) which begins with the historical introduction "*puyal vāyppa*" etc., and in another of Tribhuvanachakravartin Rājarājadēva III (No. 318 of Appendix B). No. 346 of Appendix B again is another such gift of land for their merit by the residents of Tirukkōvalūr for the maintenance of Rājamahēndra-Nambi of Iḍavai, a Śrīvaishṇava Brahman of Tiruvaraṅgam who was tending a flower-garden called Kōvilaḷagaṉ at Śrīraṅgam for supplying flowers to the god Śrī Raṅganātha. This record, which is dated in the 19th year of a Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, cannot be attributed to Kulōttuṅga II as this king is

known to have had a reign of only 13 years, nor can it be ascertained if the Rājamahēndra-Nambi of the record was a contemporary of Tiruvaraṅgattamudaṉār. No. 123 of Appendix C which mentions Goṅkaiyaṉ *alias* Kulōttuṅgaśōḻa Goṅkarājaṉ of Veli-nāḍu is dated in the 13th year of a Tribuvanachakravartin Kulōttuṅga-Chōḻadēva and has therefore to be taken to belong to Kulōttuṅga II, since Goṅka II was a contemporary of this Chōḻa king.

Rājarāja III.

24. Of the inscriptions belonging to Rājarāja III, almost the last of the Chōḻa kings, No. 199 of Appendix B gives for him the regnal year 41, which is the highest hitherto discovered for him. The statement made on page 35 of the *Gazetteer* of the South Arcot district that Rājarāja III may have died in A.D. 1243 before Kōpperuñjiṅgadēva declared himself sovereign, is therefore incorrect. Many other records dated in the 32nd and 33rd years of his reign have been copied at Tiruvaṇṇāmalai and in the Tanjore district.

Nos. 480 and 481 of Appendix B, two complementary records of the same king dated in the 16th year of his reign (A.D. 1232) would seem to offer some interesting information about a marriage pact made between two local chiefs ; but as some stones belonging to these inscriptions have been removed when the temple was last repaired, definite details are not extractable. It would appear that Kūḍal Āḷappiṟandāṉ Mōgaṉ *alias* Kāḍavarāyaṉ had a daughter called Āṭkoṇḍanāchchi, who had originally been betrothed (or married ?) to Ākāraśūraṉ *alias* Kōvalarāyaṉ and that owing to some misunderstanding and suspicion in the family, the nature of which is not clear, the latter's brother Rājarāja-Chēdiyarāyaṉ of Kiḷiyūr took over the woman as his wife assuring that all enmity and suspicion shall thenceforth be set at rest and had this compact engraved on the temple at Tiruveṇṇainallūr. Kūḍal Āḷappiṟandāṉ Mōgaṉ *alias* Kāḍavarāyaṉ has been mentioned in No. 423 of Appendix B, as the elder brother of Kūḍal Āḷappiṟandāṉ Araśanārāyaṇaṉ *alias* Kāḍavarāyaṉ, who has been identified with one of the Kōpperuñjiṅgas of the later records.

25. In another epigraph (No. 536 of Appendix B) belonging to the same reign, it is mentioned that the great village assembly at Nīḍūr in the Tanjore district convened a big meeting of the *nāṭṭār*, *kuṭumbar* and *karaiyār* in the Pugaḻābharaṇa-Piḷḷaiyār temple at Rājaśikhāmaṇi-chaturvēdimaṅglam, a village in Tiruvindaḷūr-nāḍu, and passed resolutions relating to the levy of certain taxes, to the effect, that 22 *kāśu* should be assessed, as formerly, on every $\frac{1}{32}$ of a *vēli* of land for a single crop, while *veṭṭikkāśu* and *viniyōgum* were fixed at 5 *kāśu* and 1 *kāśu* respectively. It was also stipulated that none but the ruling king should demand taxes from them, that they should supply coolies at the rate of one man for every *kāṇi* of land cultivated for carrying the paddy to its destination, and that some other agricultural contingencies should be met in the manner specified in the record. At Sīyāttu-maṅgai in the Tanjore district, six inscriptions of this king were copied in the temple of Tiruvayavundi-Uḍaiyār, who has been eulogised in the *Devāram* hymns by the saint Tirujñānasambandhar. No. 76 of Appendix C mentions that, as a charity for keeping a watershed on the bank of the Muḍigoṇḍaśōḻa-pērāṟu, which had been made in the 13th year of his reign was not begun till the 15th year, the assembly took up the charity and arranged for its maintenance. Śīyāttu-maṅgai is called Śrī-Śāttamaṅgalam in all the six inscriptions copied at that village and it is also the name occurring in the *Dēvāram*. In the *Periyapurāṇam* it is stated to have been the place where Saint Tirunīlanakka-Nāyaṉār and his wife worshipped God and attained salvation. It is not known if the variation to the present name of the village was a gradual phonetic change or has any historic connection with the legendary derivation attached to it, namely that the saint's wife cured with her saliva, the small boils which god Ayavundi-Uḍaiyār of the temple exhibited on his head, as having been caused by a spider's bite, so as to test her devotion to him (śī=pus, āttu=curing, maṅgai = lady).

THE PANDYAS.

26. The kings of this dynasty represented in this year's collection of inscriptions are only those of the Medieval period. Of these the earliest seems to be

Māṟavarman Sundara-Pāṇḍya I.

Tribhuvanachakravartin Sundara-Pāṇḍya whose inscription, No. 561 of 1921, is dated in his 8 + 1st year. The details of the date given in the record work out correctly for A.D. 1224 (June 3), which make it assignable to Māṟavarman Sundara-Pāṇḍya I.

Jaṭāvarman Sundara-Pāṇḍya.

27. Of Jaṭāvarman Sundara-Pāṇḍya there are a few inscriptions, the date given in one of which (No. 303 of 1921) works out for A.D. 1259, thus enabling us to identify the king with Jaṭāvarman Sundara-Pāṇḍya I. Nos. 305 and 405 of 1921, are dated in the reign of another king of the same name and we may have to identify him with Sundara-Pāṇḍya II, who ascended the throne in A.D. 1277, from the astronomical details supplied by them. No. 80 of 1922, gives the name of a certain chief (*araśu*) Malaipperumāḷ Parākrama-Pāṇḍya Iruṅgōḷar, son of Tirunaṭṭa-Perumāḷ Iruṅgōḷar, which perhaps suggests that the king meant was the successor of Parākrama-Pāṇḍya; the details of date are fairly correct for the 16th year of Jaṭāvarman Sundara-Pāṇḍya, who came to the throne in A.D. 1303.

Inter-temple boundary dispute.

28. No. 416 of 1921, which is dated in the 13 + 3rd year of Jaṭāvarman Sundara-Pāṇḍya is an interesting record which mentions some boundary disputes regarding the lands belonging to the temples of Nālmuganāyaṉār, Munaiyadīśvaram-uḍaiya-Nāyaṉār and Arhadēvar (Arhat-dēva) between the authorities of the Tiruvadi temple, the Māhēśvaras and the citizens. The boundaries had been settled on three occasions previously. The first settlement was made in the 10th year of Vīra-Pāṇḍya (called Malaippiṉak-kariya-Perumāḷ) to which the villagers did not then agree, while the second and third revisions made later were not accepted by the Māhēśvaras and the temple authorities. The matter was lastly enquired into in the 13 + 3rd year and settled by Uḍaiyār Kāliṅgarāyar, Nāraśiṅgadēvar, Tirumañjanamaḻagiyār and Viśvanāthadēvar. The mention of Kāliṅgarāyar, as the officer of the king, makes us suspect that the inscription may be referred to Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 (vide page 156 of the *Annual Report* for 1918) and the Vīra-Pāṇḍya mentioned above would then be identical with Jaṭāvarman Vīra-Pāṇḍya III of date A.D. 1296–1342.

Jaṭāvarman Vīra-Pāṇḍya III.

Māṟavarman Śrīvallabha.

29. Of king Māṟavarman Śrīvallabha there are two inscriptions in the year's collection, both dated in his 33rd year. The astronomical details given in No. 414 of 1921 yield the date A.D. 1340, September 22. It mentions a certain chief Nāyaṉār Malaipperumāḷ Vikrama-Pāṇḍya Toṇḍaimāṉār, son of Tāyilumnalla-Perumāḷ Toṇḍaimāṉār. Reference is also made to the coin *Vīrachampaṉ-paṇam.*

Jaṭāvarman Vīra-Pāṇḍya.

30. There are two inscriptions of king Jaṭāvarman Vīra-Pāṇḍya, (Nos. 406 and 430 of 1921) the former to be assigned by the details of date given therein to the reign of king Jaṭāvarman Vīra-Pāṇḍya, the conqueror of Īḻam, who ascended the throne in A.D. 1254, while the latter seems to belong to the next king of that name whose reign began in A.D. 1296.

Māṟavarman Vikrama-Pāṇḍya.

31. Three records of Māṟavarman Vikrama-Pāṇḍya, beginning with the Sanskrit introduction "*Samastabhuvanaikavīra,*" etc., come from Tiruvennainallūr. He was hitherto supposed to have ascended the throne in A.D. 1283. About this king, who also bore the surname *Rājākkanāyaṉ* (*Annual Report* for 1918, paragraph 45), Dewan Bahadur L. D. Swamikannu Pillai writes to me thus: "You have in some recent reports referred to A.D. 1283 as the commencing date for one of the Māṟavarman Vikrama-Pāṇḍyas, but I now think that this date, which I originally adopted from a suggestion in one of Mr. Venkayya's reports, must be given up and most of the dates supposed to belong to Māṟavarman Vikrama-Pāṇḍya of A.D. 1283 can now be transferred to the one of A.D. 1269–70 who is distinguished by the epithet *Rājākkalnāyaṉ.*"

His elder brother Kulaśēkhara.

From No. 462 of 1921 we learn that the king Vikrama-Pāṇḍya had an elder brother, by name, Kulaśēkhara for whose merit an *agrahāra* was established. It may refer to king Māṟavarman Kulaśēkhara I, who ruled between A.D. 1268 and 1310 and who is represented this year by a single inscription (No. 539 of 1921) dated in his 37th year.

Jaṭāvarman Parākrama-Pāṇḍya.

32. No. 564 of 1921, which belongs to king Jaṭāvarman Parākrama contains details which suggest two dates, A.D. 1324, December 17, and A.D. 1368, December 11, for his 10th year. Hence the record may be assigned either to Jaṭāvarman Parākrama-Pāṇḍya, whose initial date has been fixed by Mr. L. D. Swamikannu Pillai as A.D. 1315 or to the Parākrama-Pāṇḍya, whom Dr. Kielhorn assigns to A.D. 1357 (*Ep. Ind.*, Vol. IX, page 228).

Remuneration of the village watchman (*pāḍikāval*).

33. No. 407 of 1921 is a document of the time of an unspecified Parākrama-Pāṇḍya, which records that the right of collecting taxes on certain items of produce was conferred by the king on a certain Vijayadēva as a remuneration for his duties of *pāḍikāval* (village watch). It was collected at the rate of one *kalam* of paddy on every *mā* of wet land and one *paṇam* on the same area of dry land, 1/16th *paṇam* on every areca palm, 5 *paṇam* on every *mā* of land which produced sugarcane, *koḻundu*, ginger, gingelly and plantain, and 2 *paṇam* a year for every house (*vāśal*).

Māṟavarman Vīra-Pāṇḍya.

34. No. 6 of 1922, belonging to the 15th year of Māṟavarman Vīra-Pāṇḍya, mentions the tax-free village of Uṟattūr alias Rājākkaṉāyanallūr. Rājākkaṉāyaṉ is a well-known epithet of Māṟavarman Vikrama-Pāṇḍya of A.D. 1269 (see para. 31 above). The date can be verified almost correctly for A.D. 1348, which would then agree with the initial date of Māṟavarman Vīra-Pāṇḍya, A.D. 1334, while two other inscriptions of the same king (Nos. 494 and 495 of 1921) dated in his 18 + 1st year appear to fall in A.D. 1353 but certain details in them seem to require correction. None of these dates is quite satisfactory from the point of view of the initial date assigned to this king by Mr. L. D. Swamikannu Pillai, A.D. 1334, from other inscriptions, No. 481 of 1916, etc.—vide *Ephemeris*, Vol. I, Part II, Section (ii), page 110. A certain officer of the king or chief called Inakkunalla-perumāḷ alias Dēvēndravallabha Brahmādhiraja of Duviśeyamaṅgalam in Śēravaṉmādēvī-chaturvēdimaṅgalam who according to this inscription, buys some land from the assembly of the place, also figures in an inscription of the 18 + 9th year of Parākrama-Pāṇḍya, who can be none other than Jaṭāvarman Parākrama who ascended the throne in A.D. 1314 (*Ep. Ind.*, Vol. XI, page 264) as evidenced by the characters of the present record which belong to the 14th century. There is also another inscription of the 10th year of Parākrama-Pāṇḍya in this year's collection (No. 564 of 1921) which can be clearly attributed to him, since the details given therein correctly work out for A.D. 1324.

Kōṉērinmaikoṇḍāṉ.

35. Most of the inscriptions referring themselves to kings mentioned merely by the name (or title) Kōṉērinmaikoṇḍāṉ can be assigned to the particular kings, on the strength of the information recorded in them. Thus Nos. 489 and 501 of 1921 and No. 59 of 1922 can be safely supposed to have been issued in the reign of Māṟavarman Vikrama-Pāṇḍya of A.D. 1269, as mention is made in them of the service called Rājākkaṉāyaṉ-*śandi* instituted in the king's name in the several temples. For a similar reason can No. 57 of 1922 and No. 504 of 1921 be placed in Parākrama-Pāṇḍya's reign, the former mentioning Parākrama-Pāṇḍyaṉ-*śandi* after the king and the latter Āchāradhiraṉ-*śandi* after the surname of his officer Dēvēndravallabha Brahmādhirājaṉ mentioned above.

Village granted for maintenance of scholars.

36. No. 334 of 1921 records the institution of the Vikrama-Pāṇḍyaṉ-*śandi* in the king's name. It is not clear who this Vikrama-Pāṇḍya was. Similarly, about the king mentioned in No. 46 of 1922 from Tiruvāmāttūr, which registers the gift of a village as *adhyayanāṅga* to 24 Brahmans who were wellversed in the Vēdas nd the Śāstras and who were clever exponents of these, for service in the temple, after

renaming it as Viradamuditta-Pāṇḍya-chaturvēdimaṅgalam after the surname of king Vikrama-Pāṇḍyadēva. The donor is a certain chief or officer named Vikrama-Pāṇḍya Mahā[bali] Vāṇarāya-Nāyaṉār, who, to judge from the close similarity of names, might be a relation of the king himself or of Parākrama-Pāṇḍya Māvalivāṇādhirāya mentioned in the *Annual Report* for 1916, page 123, as the 'son' of Jaṭāvarman Sundara-Pāṇḍya. It seems also probable that this chief was a late member of the Bāṇa family subordinate to the Pāṇḍya king and figuring as his officer. The term 'son' in the other case might have been used as a term of endearment.

37. Another inscription (No. 328 of 1921) mentions an image of Vishṇu called Ellantalaiyāṉaperumāḷ set up by king Sundara-Pāṇḍya in the name of his elder brother. In the *Annual Report* for 1913, page 114, it has been remarked that Ellāntalaiyāṉaperumāḷ might be the surname of Jaṭāvarman Sundara-Pāṇḍya I. But the present epigraph shows that the surname is not that of Sundara-Pāṇḍya, though it is not clear who his elder brother was that bore it. Vikrama-Pāṇḍyanallūr is mentioned as one of the boundaries of the village granted. We get however a new surname for Sundara-Pāṇḍya, viz., Raṇaśiṅgarākshasa in No. 329 of 1921 which mentions an *agrahāra* called Raṇaśiṅgarākshasa-chaturvēdimaṅgalam as having been established in his name.

In the *Annual Report* for 1918, page 156, it has been shown that Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 had the surname '*Kōdaṇḍa-rāma*' associated with which surname we find services instituted in several temples and that his star of nativity was Pushya. No. 415 of 1921, which belongs to the 13+1st year of Kōṉēriṉmaikoṇḍāṉ, refers to a similar service instituted for the merit of the king and a festival in the temple at Tiruvadi annually celebrated in Vaigāśi on the day of Pushya, which, the inscription says, was the king's star. This shows that the record belongs to this Jaṭāvarman Sundara-Pāṇḍya. This inscription incidentally refers to some land that was assigned for the king's army.

The Pallavas.

38. The year's collection does not contain any important records of the early Pallavas. A mutilated epigraph of the Gaṅga-Pallava king, Dantivikramavarman, has been copied at Vayalaikkāvūr (No. 256 of Appendix C) and two records belonging to Nṛipatuṅgavarman have been copied at Tiruvadi. In one of the latter two, (No. 361 of Appendix B), the donor named [Pāṇḍi] Varaguṇa-Mahārāja who is reported to have made a gift of gold to the *nagarattār* (merchants) of Adhirājamaṅgalyapuram for a perpetual lamp to the god at Tiruvadi has to be identified with the Pāṇḍya king Varaguṇa-Mahārāja, who ascended the throne in A.D. 862 and who was a contemporary of the Gaṅga-Pallava king Nṛipatuṅgavarman (A.D. 854 to 880).

Kōpperuñjiṅga.

39. The later Pallava Kōpperuñjingadēva figures both as a subordinate of the Chōḷas in the records of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III under the name of Kūḍal Āḷappiṟandāṉ Araśanārāyaṉaṉ *alias* Kāḍavarāyaṉ (No. 391 of 1921) and later on as an independent sovereign who issued grants in his own name. Of these No. 286 of Appendix B, which appears to have been issued in the 5th year of an unspecified king (probably Rārarāja III), gives a string of *birudas* in Sanskrit describing some of the achievements, of Kōpperuñjiṅgadēva among which occur his claims of supremacy over the Chōḷa, Karṇāṭa, Pāṇḍya and Āndhra kings which are also made in his inscription at Tripurāntakam (Kurnool district). The extent of his southern dominions seems to be indicated by his titles *Kshīrāpagādakshiṇa-nāyaka*, *Peṇṇānadīnātha* and *Kāvērīkāmuka*, while we know of his northern advance as far as Drākshārāma (*Ep. Ind.*, Vol. VII, page 167). His donations to and interest in the temple at Chidambaram, which are expressed in the title *Kanakasabhāpati-sabhā-sarvakārya-sarvakāla-nirvāhakah* are confirmed by the records found in that temple purporting to be his orders to his agent Śōḷakkōṉ. His heroism is described in his surname *Khaḍgamalla* in this inscription, and *Vāḷbalapperumāḷ* in No. 480 of 1902, while *Bharatamalla* and *Sāhityaratnākara* connote, if they are not mere poetic fancy, his culture and refinement.

No. 463 of Appendix B which mentions a Kāḍavarāya named Araśanārāyaṉaṉ Āḷappiṟandāṉ Vīrasēkharaṉ is an exact copy of inscription No. 74 of 1918 engraved in the *gōpura* of the Śiva temple at Vṛiddhāchalam and its contents have been reviewed in the *Annual Report* for 1917–18.

40. It has been suggested that there might have been two Kōpperuñjiṅgas related to one another as father and son, and that the younger has perhaps to be identified with Mahārājasiṁha of the Tripurāntakam inscriptions (See *Annual Report* for 1906, page 46). The Aḻagiyaśīyaṉ whose relationship to the ruling king is not mentioned in No. 285 of Appendix B, a record dated in the 5th year of Sakalabhuvanachakravartin Kōpperuñjiṅgadēva must have been a son of Mahārājasiṁha *alias* Kōpperuñjiṅgadēva. He made some munificent donations in Āttūr for building the southern *gōpura* of the Chidambaram temple, as a structure of seven storeys. No. 480 of 1902, a record of the same king copied at Tiruvaṇṇāmalai, also mentions a son of Kōpperuñjiṅgadēva called Kāḍavakumāraṉ and attributes to him certain buildings in, and other gifts to, the temple of that place; but it is difficult in the absence of definite evidence, to suggest whether the two individuals were identical or different. From the 8th year of the reign of Kulōttuṅga-Chōḻadēva III (A.D. 1185) wherein Avaṉiāḷappiṟandāṉ Kāḍavarāyaṉ figures, to an independent Kōpperuñjiṅga whose highest regnal year as hitherto discovered is 35, corresponding to A.D. 1277 on the calculation that he ascended the throne in A.D. 1243, there is an interval of over 90 years, which is an impossibly long reign for a single sovereign. The inscriptions which appear in the name of Kōpperuñjiṅga have therefore to be assigned with some caution. No. 423 of Appendix B states that Āḷappiṟandāṉ Araśanārāyaṇaṉ *alias* Kāḍavarāyaṉ had an elder brother called Āḷappiṟandāṉ Eḻiśaimōgaṉ *alias* Kāḍavarāyaṉ, while No. 511 of the same Appendix mentions Araśāḻvār, as an elder sister of Āḷappiṟandār Aḻagiyaśīyar of Peṟugai.

THE VIJAYANAGARA KINGS.

Kampaṇa II and his officer Sōmappa-Uḍaiyar.

41. The earliest king of this dynasty with a definite date represented in the records of this year is Kampaṇa-Uḍaiyar II, son of Bukkaṇa-Uḍaiyar. No. 203 of Appendix B, dated in Śaka 1283, refers to a gift of taxes made by his chief officer *Mahāpradhāni* Sōmappa-Uḍaiyar. This chief is very probably identical with Sōmappa-Daṇṇāyaka who, in a record from Maḍam, in the Wandiwash taluk, North Arcot district (No. 267 of 1919) appears as the *Pradhāni* of Kampaṇa and is eulogised in another record from the same place (No. 268 of 1919). The order of the *Mahāpradhāni* to the village and the concerned temple was personally conveyed by a certain Aḍaippam Nāgappa who is said to have come as the *ānavālu* which in Telugu means 'evidence or credentials'. Evidently Nāgappa conveyed the royal order and had it engraved and enforced. The *ānavālu* seems to have corresponded to the *ājñapti* of the much earlier Eastern Gaṅga and Chāḷukya grants. The free colonisation of the *maḍaivilāgam* (temple precincts), said to have been authorized by this record was not absolutely free of taxes. It was subject to taxation but the taxes were not collected by the king. They were given over to the temple for its benefit. The record shows that temple precincts (*maḍaivilāgam*) were subject to the control of the king who had the power to dispose of the taxes payable by the settlers. Some of these were *pēṟkaḍamai*, *taṟikkaḍamai*, *āyam* (tax on or share of profit), tax of a *paṇam* on each house or house-site (*maṇai*), and portal entrance (*vāśal*), tax on sales, (*viṟpaṇam*), duties on oil-mills, and duties levied on the shepherds.

No. 204 of Appendix B, belonging to the same king, seems to suggest that the *maḍaiviḷāgam* mentioned above was named after the same officer Sōmappa-Uḍaiyar. His name was also perpetuated by the institution of a service (*śandi*) called after him (No. 45 of Appendix C). The trustees of the temple by this record leased or farmed out the various taxes to the local *kaikkōḷas* (weavers) on the condition that they should pay them at the rate of six *paṇam* per loom per annum once for all. No. 40 of Appendix C, dated in the same year, registers the gift by an *Uḍaiyar* (probably Sōmappa-Uḍaiyar) to the trustees of the Aḻagiya-Nāyaṉār temple, a village as a tax-free *dēvadāna* for lamps, festivals, etc. The gifted village included land which was previously given for supplying husked rice to, and was therefore a *dēvadāna* in the enjoyment of, the temple of Vināyaka (Piḷḷaiyār) at a place called Vayalaṉinallūr. Why this *dēvadāna* was transferred to the temple of Aḻagiya-Nāyaṉār is not stated or suggested. Whether the Piḷḷaiyār temple became defunct now or whether the Piḷḷaiyār's *dēvadāna* was to be hereafter administered by the trustees of the Aḷagiya-Nāyaṉār temple is not clear. Most probably the latter was the case. Another instance of temple lands changing hands (by sale) is furnished by No. 45 of Appendix C.

Coin Vīrachampaṉ-guḷigai.

42. No. 373 of 1921 dated in Śaka 1292 records the sale of a village for 250 *Vīrachampaṉ-guḷigai*. The coin was evidently issued by the Chōḷa prince Vīra-champa, who reigned about Śaka 1236, i.e., within half a century before Kampaṇa's time. A village or town called Māmala-puram is mentioned with the surname Jananātha-nallūr, evidently named after the king after whom the Jananātha-nagarī of the Tēki plates of Rājarāja-Chōdagaṅgadēva (*Ep. Ind.* Vol. VI, page 335 and *South Indian Inscriptions* Vol. II, part V, *Intrn.*, page 9) was also named.

Tirunāmakkāṇi.

Another officer of Kampaṇa named Duggaṇa figures as a donor (in his official capacity) in No. 375 of Appendix B, dated in the same year. The village Śāttip-paṭṭu was given as a *tirunāmakkāṇi* to the temple of Mudalīśvara. From No. 374 of the same appendix which is but a Kanarese rendering of this record *tirunāmakkāṇi* is found to correspond to the *sarvamānya* temple land.

43. The next king of this dynasty represented this year is Viruppaṇṇa-Uḍaiyar II or Virūpāksha I, who is known to have been in power from Śaka 1301 to 1322 or thereabout (*Annual Report* for 1907, page 72). No. 510 of 1921 dated in Saka 1311, Śukla, wherein he is called Mahāmaṇḍalēśvara Vīra-Viruppaṇa-Uḍaiyar records a tax-free gift of the tolls of the village Malaiyaṉpaṭṭu for the benefit of god Vaikuṇṭha-Perumāḷ of Tiruveṇṇainallūr. The record is useful in so far as it mentions the several taxes and duties previously realised from the village by the king but now made over to the temple, the chief of which were *araśupēṟu*, *talaiyārikkam* (dues paid to the village watchman) and *puṟambu*. The other taxes were the *daṇṇāyakar-magamai* (contribution to the military commander), *veṭṭivari*, *iṇavari*, *taṟippaṇam*, *tōṭṭap-puravu* (tax on garden lands), *āyam*, *śekkukaḍamai* (tax on oil mills) *ēriyin-avasaram* (tank dues), *nirupa-chchambaḍam* (pay of the *nirupa*, i.e., royal order-carrier) *darśana-kāṇikkai*, *paṭṭayakāṇikkai*, *tōraṇakāṇikkai* and *kōṭṭaimagamai*. Most of these are not familiar to us. But their listing here is of use since it shows the several sources of the royal revenue at this period. The record is signed at the end by Gōpaṇṇa, who was evidently the conveyor and executor of the royal order.

Village revenue.

The king's officer Nañjaṇa is mentioned in Nos. 474 and 475 of Appendix B, dated in Śaka 1318 wherein his elder brother Virupaṇa figures as the renovator of a tank near the Śiva temple at Tiruveṇṇainallūr (Navanītapura). This Nañjaṇa is identical with Nañjaṇaṅgal, the prime-minister of the king mentioned on page 163 of the *Annual Report* for 1918. He was the minister of the king in Śaka 1321 when his order contained in No. 284 of 1921 was issued. From the records of this year, we get the additional information that Nañjaṇa was the son of a certain Viṭṭhalārya and the younger brother of Virupaṇṇa and that he belonged to the Kāśyapa-gōtra. Another officer of the king named Rāyasam Viṭṭaṇa is already known to us from No. 106 of 1921.

Differential taxation.

In paragraph 41 above we have noticed the compounding of some taxes due by the *maḍaiviḷāgam*. The nature of some of these taxes is explained by No. 284 of 1921, which regulates the taxes that had to be levied on the concerned *maḍaiviḷāgam*. On the looms of the residents who owned lands, a *kaḍamai* of four *paṇam* and an *āyam* of two *paṇam* were to be collected (per annum) while on the looms of new settlers three-fourths of these rates were enforced.

Vīra Bhūpati-Uḍaiyar.

44. King Vīra Bhūpati-Uḍaiyar, son of Bukka II by Tippāmbā (*Ep. Ind.* Vol. VI, page 330) who is known to have been in power in the Śaka years 1331, 1336 and 1343 (*Annual Report* for 1907, page 72) is represented this year in two records, namely, Nos. 335 and 452 of 1921 in the former of which appears his officer *Mahā-pradhāni* Annadāta Uḍaiyar. This officer is not known hitherto. He ordered the gift as a *tirunāmattukāṇi* (land) to the god Tiruviḍaikaḷi-Nāyaṉār of Tirukōvalūr in

Śaka 1337 of the village Kiṅkiṇippāḍi. The several sources of revenue in the village were *mēlvāra* on wet lands, *kāṇikkai*, *śumai* on the dry lands (*puñjai*), tax of a *paṇam* on each portal (*vāśal*), *nattavari*, *rāśalvari*, *mīnvilai* (money realised from the sale of the tank fish), *māvaḍai*, *maravaḍai*, *kāśāyam*, *śekku*(*-kaḍamai*) and other kinds of *kaḍamai* and *kuḍimai*. The revenue realised under these many heads was granted to the temple wherewith its trustees had to conduct a service (*śandi*) called Uḍaiyarśandi probably named after the king for whose well-being the gift is said to have been made. No. 452 of 1921 which is dated in Śaka 1332 and so is earlier by five years than the above-noticed record registers the revival of a charity suspended for some time previously. Formerly the *nāṭṭār* (people of the district) had given a deed authorising the collection of certain incomes in the Vaḷudilampaṭṭu-chāvaḍi, to the treasurers of the temple of Ponnambalanātha. This income consisted of—

(1) 1 *tūṇi* and 1 *padakku* of paddy on one *mā* of 500 *kuḷi* of wet land,

(2) $\frac{1}{4}$ *paṇam* on one *mā* of dry land,

(3) 1 *uḷakku* of ghee per mensem on every herd of 20 cows owned by shepherds which was designated a *payir*.

(4) 1 *uḷakku* of gingelly oil (per mensem) on every oil-mill.

The above arrangement ceased to work after some time when the king Bhūpati-Uḍaiyar was pleased to revive the arrangement and restore this income to the temple for the future. The temple authorities in gratitude agreed to institute in the king's name an *avasaram* (offering) of curd rice to be conducted daily. This deed is signed at the end by three persons namely (1) Tirumuṉaippāḍi-nāṭṭu-Vēḷāṉ, (2) Periya-nāṭṭu-Vēḷāṉ of Magadaimaṇḍalam and (3) Periyanāṭṭu–Vēḷāṉ of Irungōḷappāḍi-nāḍu. These people set their signatures to the deed probably in token of consent as the representatives of the *nāḍu* (district) people who had given the original deed to the temple trustees.

Dēvarāya II.

45. Dēvarāya II is the next king of this line represented in three records of this year namely No. 270 of Appendix B, dated Śaka 1349, No. 207 of Appendix B, dated Śaka 1352 and No. 32 of Appendix C, dated Śaka 1367. Of these the first refers to an edict issued on a previous occasion in common with others sent to the famous religious centres of the time namely Kāñchīpuram, Kāḷahasti, Tiruvoṟṟiyūr, etc., communicating that all the dues to be paid to the king by the temple of Tiruvūral–Nāyaṉār, except *vibhūti-kāṇikkai*, were to be deposited in the temple treasury and utilised for the benefit of the temple itself. This is probably one of the instances of royal patronage directly extended for the maintenance of the temples. The said concession seems to have been recovered now by the temple on a representation made personally by the Māhēśvaras of the temple led by a certain Vayiravanāyaṉār, carrying with them as documents in evidence the *rāyasams* (royal orders) (formerly) issued by (1) Hariyappa Daṇḍanāyaka, and (2) Bhikshāvṛitti-Ayyagaḷ and the *nirūpa* of Dēvarāya of Chandragiri. The king's younger brother Śrīgiri–Uḍaiyar figures in No. 207 of Appendix C, dated Śaka 1352 issuing the order in the name of the king. No. 32 of Appendix C is an instance of a gift of a village as *kuḍiniṅgādēvadāna* to a temple with the rights of proprietorship assured to it without the right to disturb the existing tenants (and their heirs). Like a few other records noticed incidentally above, it details the several taxes and contributions realised from the *dēvadāna* village but unlike them it is of additional value in furnishing us with the total annual value of these several taxes which was but 12 *poṉ*. This, if it could be taken as the average, suggests that the assessment of the several taxes in coin and contributions in kind must have adopted a very low rate.

Śrīgiri as an officer.

Vijayarāya.

46. King Vijayarāya-Mahārāya is represented but by a single record this year namely No. 476 of 1921, dated in Śaka 1368, Kshaya, Tulā, śu. Friday 10, Dhanishṭā (=A.D. 1446, October 28) which registers a settlement regarding the taxes to be paid by the Iḍaṅgai and Valaṅgai classes. It says that the people were much oppressed and even forsook their original homes. This is therefore an order of the king issued on the same lines and with the same object as the inscription from Tirukoyilur reviewed in paragraph 55 of the *Annual Report on Epigraphy* for 1907. The same

two officers Nāgarasa and Aṇṇappa-Uḍaiyar mentioned in the said record occur in our record of this year also. The king has to be identified with either Mallikārjuna or another king of the name Vijaya who might have ruled for a short time between Dēvarāya II and Mallikārjuna whose earliest known year is Śaka 1369. From No. 32 of appendix C we see that Dēvarāya II was in power by A.D. 1446, March 18. The record under review gives the date October 28, A.D. 1446 for Vijayarāya. This suggests that Dēvarāya II must have died some time between these two dates if the conjecture made above could be substantiated.

Virūpāksha II.

47. Of Virūpāksha II we have but one record in this year, dated in Śaka 13[9]3 (No. 461 of appendix B). The astronomical details given in this inscription which are a bit damaged seem to work out correctly for 27th August A.D. 1470. Sāḷuva Narasiṁha, who was powerful as minister at this time appears in this record as well as his officer or agent Aṇṇamarasayya. This latter chief appears also in two other inscriptions (viz., No. 405 of 1911, dated in Śaka 1399 and No. 374 of 1917) in which Sāḷuva Narasiṁha figures as an independent king without mentioning the ruling sovereign Virūpāksha. In the records of this period the reigning king is indifferently mentioned or omitted, probably because of the real power remaining in the hands of Narasiṁha who almost eclipsed the king. So it does not appear reasonable to infer that the latter assumed independence and usurped the crown at this period.

Kumāra Mallikārjuna.

48. Kumāra Mallikārjuna is mentioned in the inscription No. 473 of appendix B, dated in Śaka 1407, Viśvāvasu. If the sovereign was the same as the one mentioned in No. 212 of 1920, dated Śaka 1381, it is very doubtful if this king is identical with Mallikārjuna whose earliest year is Śaka 1369 and who would then have a reign of nearly 40 years. Kumāra Mallikārjuna has probably to be distinguished from Mallikārjuna and to be considered a later member of the family named after him.

Sāḷuva Narasiṁha.

49. There are nine inscriptions belonging to Sāḷuva Narasiṁha ranging in date from Śaka 1391 to 1411. The officer (*avasaram*) Aṇṇamarasayya who appears in No. 461 of appendix B, as mentioned above, is mentioned in Nos. 371 and 372 of 1921 and 8 of 1922. In the last of these records, the officer Aṇṇamarasa is stated to have remitted the taxes hitherto paid to the palace, viz. *vibhūti-kāṇikkai*, *jōḍi*, *śūlavari*, etc., in favour of the temple of Aḻagiya-Nāyaṉār to help in the repair of the breached village tank, reconstruction of the temple, *maṇḍapas*, *gōpuras* and *prākāras*, the re-peopling of the village and the conduct of the worship of the god in the name of the king. In No. 408 of 1921, dated in Śaka 1400, appears the commander (*dalavāy*) Īśvara-Nāyaka who is evidently the Tuḷuva ancestor of Krishṇarāya. This record mentions also a disciple (?) of Aghōraśivāchārya, who was an *archaka* in the Ēkāmranātha temple at Kāñchīpuram. A subordinate of Īśvara named Aṟamvaḷatta-Nāyaṉār restored the car festival which had been suspended for the previous 40 years, by building a new car and laying out the car-streets, for the god at Tiruvadi. An image of Aghōrāstra-Nāyaṉār of Tiruveṇṇainallūr is also said to have been set up here on this occasion. No. 370 of Appendix B dated in Śaka 1401, records a charity founded by the individual mentioned above as the subordinate of Narasā-Nāyaka. Though Sāḷuva Narasiṅga is not mentioned as the ruling sovereign, the record belongs to his reign. Narasā-Nāyaka's subordinate position at this time is evidenced by No. 450 of appendix B dated in Plava (= Śaka 1404). Probably Īśvara-Nāyaka passed away making room for his son to succeed him at some time between A. D. 1478 April and A. D. 1479. Two other records (Nos. 470 and 492 of 1921) dated in Śaka 1555, Vibhava refer themselves to the reign of Sāḷuva Vīra-Narasiṅga Mahārāya. The date is too late for the king mentioned. They must be taken to be copies made in the said year, of earlier grants made originally in the reign of Sāḷuva Narasiṁha.

Image of Aghōrāstra-Nāyaṉār set up.

50. No. 330 of appendix B dated in Śaka 1427 records the royal visit of king Immaḍi Narasā-Nāyaka to the Vishṇu temple at Tirukkōyilūr and his remission of

certain taxes hitherto due from it. The king mentioned here is evidently Immaḍi Narasiṁha, the son of Sāḷuva Narasiṅga, who is also mentioned in the introduction. A certain Immaḍi Narasayyadēva appears as an officer along with Vīramarasayya-Pallavaraiyaṉ instructed by the king to have the order engraved and executed. Who this Narasayyadēva was, it is not possible to say definitely.

Krishṇarāya.

51. No. 13 of appendix C, dated in Śaka 1435, belongs to Krishṇarāya. It records a gift made by his officer Karaṇika Maṅgaraśa. This is evidently the same as the officer mentioned in No. 426 of 1909 as the Viceroy of the king in the Tiruvaḍi-rājya. (*Annual Report* for 1914, page 99). From the mention of Sāḷuva Ariyava-Nāyaka made before his name in our record, we may perhaps infer that Ariyava (i.e., Hariyappa) was the father of Maṅgaraśa, who must have been a member of the Sāḷuva family. This same officer is mentioned also in Nos. 307 and 319 of appendix B and 184 of appendix C.

Viruppāji-amman, daughter of Prauḍhadēva Mahārāya.

In No. 176 of appendix C, dated in Śaka, 1436 is mentioned a commander of the king named Mahāmaṇḍalēśvara Bhuvanaikavīra Timmarāya, son of Puṇḍūr Channarāja and brother of Vēdarāja of the Sōmavaṁśa, Ātrēya-gōtra and Yajuś-śākhā. The chief must have been a member of the Āravīṭi line. His wife Viruppāji-amman is said to be the daughter of Prauḍhadēvarāya Mahārāya who is probably the same as the 'Padea Rao' of Nuniz.

No. 469 of 1921, dated in Śaka 1555, Vrisha (wrong) ascribes itself to king Krishṇarāya for whom the date is too late. This may also be a copy of a grant made in the time of Krishṇarāya (in the Vrisha year = Śaka 1444) renewed later in the Śaka year 1555, like the two inscriptions Nos. 470 and 492 of appendix B noticed above when speaking of Sāḷuva Narasiṁha.

Achyutarāya.

52. Records of Achyuta copied during this year range in date from Śaka 1452 to 1467. No. 376 of appendix B, dated in Śaka 1458, records a gift of land by the temple authorities at Tiruvadi made to the poet called Uddaṇḍa-Vēlāyudha Bhārati for composing a *kalambagam* (eulogy) upon the god of the place which was now celebrated in the temple for the first time (vide paragraph 9 above). In Śaka 1459, a subordinate of Achyuta, viz., Bhōgaiya-dēvachōḷa-Mahārāja is stated to have opened a new street called Bhōgarāja-*peruntiruvīdi* after him close to the *gōpura* of the temple at Tirukkōyilūr, with the sanction (*nirūpa*) of the king which was conveyed to him by Tirumalaidēva-Mahārāja (No. 356 of appendix B). No basis is available in the record to help us to identify this latter chief.

Nīlagiri-maṇḍapa.

A private individual by name Peruṅgoṇḍai Vīrappaṇa, son of Nandi Lakkuśetti of Lēpākshi is stated in No. 166 of appendix C, dated in Śaka 1462, to have built for the god at Kāḷahasti a *maṇḍapa* on the hill called Nīlagiri. He constructed a tank and founded an *agrahāra* also for the merit of his parents. His younger brother Chikka-Mallappa-Nāyaka made over part of his rights in the *dharmakartā-prasāda* at Vīrāpura, to a certain Saṅkayadēva-Uḍaiyar (No. 163 of 1922). The gift was made in the presence of god Virūpāksha on the banks of the Pampā.

Sadāśiva.

53. In No. 41 of appendix C figures an agent (*kāryakartā*) of the king Sadāśiva, named Sūrappa-Nāyaka who appears to have held authority (*pāravartanam*) over the Tiruvaḍi-rājya. From No. 312 of appendix C it is seen that he was the son of Pottappa-Nāyaka of the Kāśyapa-gōtra. He is called the 'lord of Maṇināgapura'. We cannot be certain if he had any connexion with the Cheñji chiefs who claimed to have originally migrated from the said place. (*Annual Report* for 1918, para. 83).

No. 272 of 1921, dated in Śaka 1479, records a gift for the merit of Krishṇamarājayya, son of Mahāmaṇḍalēsvara Rāmarāja. The latter is evidently the famous Aḷiya-Rāmarāja. Sūrappa-Nāyaka noted above appears in a record of Tiruvadi (No. 411 of 1921) dated in Śaka 1484 as an officer of the king and also in No. 79 of

1922, dated in Śaka 1488. Another well-known officer of the king named Vēlūr Nalla-Bommu-Nāyaka is mentioned in No. 257 of Appendix C, dated in the cyclic year Akshaya which corresponds to Śaka 1488.

Śrīraṅga II.

Rājakārya-bhaṇḍāra.

54. The Karṇāṭa king Śrīraṅga II, the son and successor of Tirumala I, is represented by seven inscriptions ranging in date from Saka 1494 to 1506. No. 65 of Appendix C, from Tiruvāmāttūr dated in Āṅgirasa (Śaka 1494) is an interesting document registering the undertaking given by the people of the *nāḍu* (*nāṭṭār*) to the official committee of management (*Rājakārya-bhaṇḍāra*) that they would thenceforth allow certain privileges to the three classes of artisans, viz., blacksmiths, goldsmiths and carpenters of the locality in accordance with the practice obtaining in Paḍaivīḍu, Śeñji, Tiruvaṇṇāmalai, and Kāñchīpuram, and that if they should ever violate this promise they would pay a fine of 12 *poṉ* and suffer the twelve 'disgraces' (*kuṟṟam*) in consequence. A similar undertaking in respect of Naḍuvilkarai-paṟṟu is recorded in No. 378 of appendix B which comes from Tiruvaḍi.

No. 185 of 1922 is dated in Śaka 1494. This record suggests that Tirumala I must have relinquished the burden of government within a year after the issue of his Penugulūru grant (No. 1 of Appendix A, *Annual Report* for 1913). But from the reference made to Tirumala in this record with the royal titles it is perhaps to be understood that Tirumala was still alive and continued as emperor though only in name (*Annual Report* for 1899, para. 13). In this record Veṅkaṭayyadēva-Mahārāja, the younger brother and successor of the king Śrīraṅga, figures as a local officer enjoying the *amaranāyakam* of the Chandragiri-rājya.

No. 194 of Appendix C, dated in Śaka 1504, which comes from Śrīperumbūdūr mentions a commander (*daḷavāyi*) Gōpāla Tirumalai-Nāyakkar, who was a subordinate of Rāmarāja Veṅkaṭayyadēva Mahārāja. This *daḷavāyi* and his master have already been noted in No. 479 of 1919 dated in the same year. To the agreement given to the said *daḷavāyi* by the temple managers (*śrīkāryam*), Śēnai-Mudaliyār and the *sthāna-samâya*, Ēṭṭūr Tirumalai Kumāra-Tātāchārya was a party on behalf of the temple. Tātāchārya seems to have taken part in this transaction in his capacity of the *śrīkāryam* of the Bhāshyakāra shrine of the place as stated in No. 190 of Appendix C, dated in Śaka 1516.

Veṅkaṭa I.

Ratio of the *po* to the *varāhaṉ*.

55. Veṅkaṭa I is represented in eight records ranging in date from Śaka 1512 to 1533. No. 195 of Appendix C, dated in Śaka 1513, mentions his queen Krishṇāji-amman whose treasurer (bokkisham) Gōpu made provision for certain offerings that were to be made on the monthly *tirunakshatra* day of Tirumaḷiśai-Āḻvār. From No. 198 of Appendix C, dated in Śaka 1518, which is a document given by the temple people to the *nagarattār* of Śrīperumbūdūr, it is seen that 140 *poṉ* were equivalent to 100 *Ghaṭṭi Veṅkaṭarāya-varāhaṉ*.

56. In No. 201 of Appendix C, dated in Śaka 1556, in the reign of Veṅkaṭa II is mentioned Ēṭṭūr Immaḍi Tirumalai Kumāra-Tātāchārya. This individual must have been a successor (and probably son) of Ēṭṭūr Kumāra-Tātāchārya noted in para. 54 above. The epithet Immaḍi probably denotes that he was the 'second' Kumāra-Tātāchārya. This personage is credited with the construction of the tank called Tātasamudram at Teṉṉēri in Nos. 221 and 222 of Appendix C which have to be assigned to the time of Veṅkaṭa I. The former of these records states that, with the grace of the goddess Alarmēlumaṅgai, Tātāchārya repaired the tank which had breached—a work that is said to have been impossible for others to accomplish. The latter record states that the sluice (near which it is engraved) was founded by Tātāchārya with his own hands as auspicious for the successful construction of the twenty-three sluices carried on by him. In his two records found this year Veṅkaṭa II is called Ānegondi Veṅkaṭapati-rāya-Mahārāya. Might it be possible that the king was now settled at Ānegondi and therefore the epithet was attached to his name? In that case this will mark the beginnings of the settlement of the present representatives of this family at this place.

Miscellaneous.

Remission of taxes.

57. No. 413 of 1921 from Tiruvadi registers an order issued by a certain Chinnappa Nāyakkar exempting the five classes of artisans from the payment of the taxes like *kāṇikkai*, *kaṭṭāyam*, *pākku-kaṭṭāyam*, *talaiyārikkam*, and tax on smithies which seem to have pressed heavily upon them. These people were unable to pay them and almost decided to desert the village and migrate so as to escape the payment.

58. No. 234 of 1921 records that during a period of famine the worship in the temple at Tiruvallam was left solely to be managed by a Kōnappa-Nāyaka, son of Nandyālam Erama-Nāyaka, in return for which service he was granted certain privileges in the temple by the authorities. This Erama is most probably thec hief or officer of the time of Immaḍi Narasiṁharāya, who had built a *maṇḍapa* for the temple at Viriñchipuram (*South-Indian Inscriptions*, Vol. I, page 131).

Vijaya-Gaṇḍagōpāla.

59. Nos. 264 and 267 of 1921 from the temple at Takkōlam dated in the reign of Vijaya-Gaṇḍagōpāladēva record some festivals and services instituted for the welfare of a feudatory chief called Madhusūdanadēva, the son of Tripurāntakadēva who claims to belong to the Pallava family and calls himself a Mahāmaṇḍalēśvara. This Tripurāntaka should be the same as the minister of Chōḷa-Tikka (No. 34 of 1893) identified by Mr. Venkayya with Madhurāntaka-Pottappichchōḷaṉ Manumasittaraśaṉ Tirukkāḷattidēvar.

Another subordinate of Vijaya-Gaṇḍagōpāla named Śōḷagaṅgadēva is mentioned in No. 203 of Appendix C from Śrīperumbūdūr. Nos. 227 and 234 of 1922 record an order giving effect to the king's grant of some lands registered in Nos. 226 and 233 by a certain Rāyapparaśar Tikkaraśaṉ with the prefix Tyāgasamudrappaṭṭai added to his name; and at the end the inscription is said to be the *lipi* of Tikkarāja in Sanskrit. This must be an officer of the king and the same as the Tikkaraśar Viśaiyadēvaṉ who makes a gift of land in the 29th year of Vijaya-Gaṇḍagōpāladēva (No. 464 of 1905) and who is also said to belong to Tyāgasamudrappaṭṭaigaḷ. Hence it is not impossible that Madhurāntaka-Pottappichchōḷaṉ who is said to have issued the orders recorded in the two latter inscriptions and the Gaṇḍagōpāla denoted by the sign-manual given at the end may refer to king Vijaya-Gaṇḍagōpāla. It is not clear what the term Tyāgasamudrappaṭṭai means. We find a few other chiefs of this period bearing this epithet. A record of the 13th year of Rājarāja III mentions Tyāgasamudrappaṭṭai-Vīmaraśaṉ (Nl. 637 of Rangacharya's *Madras Inscriptions* Vol. II page 1137). Another (Nl. 219 *ibid.*) dated in the 9th year of Vīra-Gaṇḍagōpāla gives the name Tyāgasamudrappaṭṭai Mallidēvaraśaṉ. Tyāgasamudrappaṭṭai was probably a village which gave the family name to these chiefs. No. 300 of 1921 is a record of the 3rd year of Tribhuvanachakravartin Alluntirukkāḷatti Gaṇḍagōpāladēva. He is identical with Allun-Tikka Mahārāja mentioned in page 116 of the *Annual Report* for 1920. The date of his accession was fixed alternatively at 1251 or 1224 A.D. of which the former seems to be the more probable one, since we find records of his dated in Śaka 1166 and 1168 while his regnal years nowhere go beyond the 7th year (No. 208 of 1894 and *Nellore Inscriptions*. N.L. 7).

60. Of the family of Śambuvarāya, there are a few inscriptions which belong to the reigns of Veṉṟu-maṇkoṇḍa Śambuvarāya (1323 A.D.) and Rājanārāyaṇa Śambuvarāya (A.D. 1337). A much earlier chief of this family named Ammaiyappaṉ Śambuvarājaṉ is mentioned in a record of Vikrama-Chōḷa No. 232 of Appendix B). In No. 271 of 1921, dated in the 17th year of Rājanārāyaṇa Śambuvarāya we meet with a certain Pallava chief called Pullagaṇḍasiddaraśar, son of Piḷḷaiyār Podukkamūr Śiddaraśar who bears numerous high-sounding titles such as Samastamahīmaṇḍalarājādhirāja, Rājaparamēśvara, Kāñchīpuravarādhīśvara, Paramamāhēśvara, Lalitārdhachandrakhaṭvāṅgadhvaja, Samarapracha ṇḍa, Rudrāvatāra, Mallāpurīvallabha, Basavaśaṅkararāya, in addition to those given to him on page 118 of the *Annual Report* for 1920. The Ōbaḷarāya mentioned therein as making a grant of land in Śaka 1325 in the reign of the Vijayanagara king Harihara II should have been an elder brother of Pullagaṇḍaraśar of the present record. In another inscription of Rājanārāyaṇa (No. 64 of 1922) mention is made of Viradamuḍittapāṇḍya-chaturvēdimaṅgalam. Viradamuḍitta-Pāṇḍya we have shown above (in para. 36) to be a surname of Vikrama-Pāṇḍya.

Narlōkavīraṉ at Tiruvadi.

61. No. 361 of Appendix B copied at Tiruvadi is a record consisting of twenty-five verses in Tamil describing the donations made by a local chief, who is called Kāliṅgaṉ (verse 2), Kūttaṉ (verse 3), Toṇḍaiyārkōṉ (verse 8), and Naralōkavīraṉ (verse 20), to the temple of Tiruvīraṭṭānam of that village. It is noteworthy that another inscription from Chidambaram in Tamil verse (No. 120 of 1888) contains a catalogue of gifts made to the Naṭarāja temple by a chief having the same descriptive epithets and that in two other inscriptions of Parākrama-Pāṇḍya, Nos. 98 and 131 of 1908, copied in the Ramnad district, a certain chief called Uyyavandāṉ Kaṇḍadēvaṉ *alias* Gāṅgeyaṉ is reported to have made some provision for a service called Naralōkavīraṉ-*śandi* and for the construction of a hall called Naralōkavīraṉ, probably after one of his surnames (vide *Annual Report* for 1909, paragraph 29). But as the Naralōkavīraṉ of this year is called Toṇḍaiyārkōṉ and Maṉavilārēṟu (verse 11) (c.f. also Maṉavilkūttaṉ and Maṉavil-Toṇḍaimāṉ of the Chidambram inscription), he seems to be different from the Naralōkavīraṉ of the Ramnad record. The chief is stated in this record to have defeated the Pāṇḍya in Kuḍamalai-nāḍu (verse 6) and to have conquered Kolai-nāḍu and Karukarāmalai-nāḍu. That he was only a chief and not a sovereign has to be inferred from the expressions Vēlāṅkuḍimuḍalāṉ, Toṇḍaiyarkōṉ (verse 18) and Maṉṉaippoḍunīkki-taṅgōnukkākkiṉāṉ (verse 12). Eyil in the South Arcot district which is the modern representative of Maṉavil must have been the headquarters of this chief.

Śrīperumbūdūr.

62. The examination of this place was undertaken during the year under review in connexion with a report called for by the Archæological Superintendent, Mr. Longhurst, on the question of conserving the local Vishṇu temple. All the inscriptions of the place have been studied, and hereunder is put down a short note on the history and growth of the place, since it must be of some interest as relating to one of the popular Vaishṇavite centres of the south. Unlike the other famous seats of Vaishṇava culture and devotion such as Tirumalai, Tirupati, Conjeeveram and Śrīraṅgam, noted for very ancient temples of Vishṇu, it is important only as the birth-place of Rāmānuja, a teacher spiritually very great and highly learned. Epigraphically, the Śiva temple of the place seems to be more ancient than the Vishṇu temple of Ādikēśavaperumāḷ which deity was the cherished god of Rāmānuja. Even this Śiva temple does not appear to be very ancient since its earliest inscriptions belong only to the beginning of the 13th century A.D. At this period and till the middle of the 15th century the Śiva temple of Tiruppūdīśvaram-Uḍaiyār was the chief religious attraction of the place. It was then not so humble or so obscure a shrine as it now is, for No. 207 of Appendix C belonging to the reign of Dēvarāya II and dated in Śaka 1352 (= A.D. 1430) refers to a *tirumaḍaivilāgam* (temple square) attached to this temple. This is the latest record found in the Śiva temple the importance of which evidently dwindled subsequently. As for the beginnings of the Vaishṇavite influence of the place, we find no traces of it prior to A.D. 1565, since No. 187 of Appendix C dated in that year is the earliest inscription referring to the Vishṇu temple. But traditionally speaking, this temple must have been in existence prior to the middle of the 11th century A.D. when Rāmānuja flourished.

Ancient Geography.

63. The place is called in inscriptions Śrīperumbūdūr and in literature Bhūtapurī which is found in inscriptions in the name of the Śiva temple viz., Pūdīśvaram. In the 13th century it was a village included in the Māgaṉūr or Māgaḷūr-nāḍu of the Śeṅgāṭṭukōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. In later centuries the said kōṭṭam formed part of the Chandragiri-rājya. The village bore the surname Kaitava-kaitava-chaturvēdimaṅgalam which is given in the inscriptions ranging from the beginning of the 13th century to the middle of the 14th century A.D. And in a record of the 16th century it is mentioned merely as 'Chaturvēdimaṅgalam'. The place therefore appears to have been an *agrahāra* from early times. But to whom the title *Kaitava-kaitava* refers is not known and so we are not in a position to hint at the founder of the *agrahāra*.

64. The temple of Ādikēśava-Perumāḷ and the shrine of Bhāshyakāra seem to have come into importance and attained to much prosperity from the time of the later Vijayanagara king Sadāśivarāya. In A.D. 1565, a local chief makes provision for

offerings to the god and to 'Emberumāṉār' by paying money for the repairs and the improvements of the local irrigation tank. The temple was now under the management of a certain Parāṅkuśa-Ayyaṅgār. On this occasion provision was also made for the feeding of *paradēśi* Vaishṇavas in a *Rāmānujakūṭa*. This suggests that the temple became by this time a popular place of pilgrimage for the Vaishṇavas. In A.D. 1567 again, a chief by name Aḍaippam Chinnappa-Nāyaka made a gift of certain villages for the offerings of the god and of the Bhāshyakāra (i.e. Rāmānuja). This is the earliest epigraphical reference to the Bhāshyakāra shrine. It was now under the management of Parāṅkuśa-Ayyaṅgār. The donor made over his share in the offerings to his *āchārya* Uruppuṭṭūr Śēshādri-Ayyaṅgār, son of Nallān-Chakravarti Śiṟṟāyyaṅgār.

65. In the reign of Śrīraṅga II in A.D. 1582, Gōpāla Tirumalai-Nāyaka, the *Daḷavāyi* of Mahāmaṇḍalēśvara Rāmarāja Veṅkaṭayyadēva-Mahārāja gave the revenue of 500 *rēkhai-poṉ* realized from the village Veḷḷakūttaṉperunallūr for the annual garden festival of the god and of Bhāshyakāra whose shrine was now managed by Ēṭṭūr Tirumalai Kumāra-Tātāchārya. In the reign of Veṅkaṭapatirāya (I) in A.D. 1590, the tenants of all the villages belonging to the Ādikēśava-perumāḷ temple and the Emberumāṉār (i.e. Bhāshyakāra) shrine responded to the request of a certain Rāghava-Nāyaka and agreed to contribute annually at the rate of one *kuṟuṇi* of paddy for every *kalam*, for the offerings of the god Ādikēśava, Chakravarti-tirumagaṉār (i.e. Śrī-Rāma) and Bhāshyakāra on the day of the *tiruppārvēṭṭai* (hunting festival). The Bhāshyakāra shrine which in A.D. 1582 was under the management of Ēṭṭūr Tirumalai Kumāra-Tātāchārya was in A.D. 1591 managed by Ayyāvayyaṅgār. But again in A.D. 1594, this shrine was in the control of Ēṭṭūr Kumāra-Tātāchārya whose *kāryakartā* (agent) was Tiruvaraṅgam Appāvayyaṅgār. In 1595 A.D. the shrine continued to be in the management of Tātāchārya but the *kāryakartā* now was a certain Varadayyaṅgār. By this time special provisions for offerings to Tirumaṅgai-Āḷvār and Tirumaḷiśai-Āḷvār also came to be made. In A.D. 1594 a private individual made a donation for the expenses of the annual Mahānavamī festival. In 1596 A.D. (Manmatha) the Bhāshyakāra shrine is found to have been in the management of Tiruvaraṅgam Appāvayyaṅgār who was *kāryakartā* to Tātāchārya in A.D. 1594. The management was probably vested in him temporarily by Tātāchārya since we find the latter returning to the management in the very next year. In this year provision was also made for the offerings of (the saint) Tirukkachchi-Nambi. The affairs of the shrine of Bhāshyakāra appear to have been in the management of the said Tātāchārya even in the years A.D. 1609 and 1611 while a son or grandson of his named Immaḍi Kumāra-Tātāchārya appears as the manager in A.D. 1634. The association of Tātāchārya and his successor with the Bhāshyakāra shrine at Śrīperumbūdūr in the inscriptions of the place suggest that at this period there was not such keen difference between the Vaḍagalai and Teṅgalai sects that is seen at the present day.

GENERAL.

66. From the inscriptions of this year a few points which are of interest to the research scholar may be noted here. These do not relate very much to the particular kings or their dates but throw some light on the life of the period to which they individually refer.

The Temple as an institution.

One of the several subjects that usually draw our attention in the course of our study of inscriptions is the ancient South-Indian temple with its life and polity. It was a powerful social and economic entity besides being a source of religious inspiration for the people. At the present day what immediately interest us in this connexion are the principles and system of the temple-management as reflected by inscriptions. By its very origin and nature the temple was a corporation founded with the full co-operation of the local public and enjoying a very large and devoted patronage from the ruling king and his subordinates. It was the one institution common both to the ruler and the ruled enjoying the fullest advantages of their healthy co-operation. Royal patronage or co-operation took many forms, but the most common was the giving of villages or lands for the benefit of the temple. The other was making over to the temple taxes due to the State (No. 270

of Appendix B). Still another form was remitting taxes on lands gifted away to the temples. Thus did the chief or king at times co-operate with the donors to temples (No. 349 of Appendix B). A short note like this which has to go into an annual administration report cannot contain all that may be put down regarding this interesting medieval institution. Still a few outstanding points may be put down here.

Its control.

67. Generally every temple with good status was in the management of a committee. In cases where there was no particular committee for this purpose, the village assembly acted as the trustee for the charities connected with the temple (Nos. 343 and 349 of Appendix B). Temple lands and charities were not all as a rule in the hands of some managers. There were cases in which money meant for certain services in the temple was left in the custody of the priests (*Vaikhānasa*) of the temple (No. 348 of Appendix B). There were instances where such recipients proved delinquent and compensation in land or money was recovered from them (*ibid*) by the king or his officers.

Its treasury.

68. Just as the temple was in charge of its own committee or of the village assembly the central shrine of a temple was at times in the charge of a committee which would at times borrow money in advance and discharge certain obligations to the temple and make gifts to the temple on its own behalf collectively (vide Nos. 262 and 266 of Appendix B), and take up other similar responsibilities. Similar to the temple central shrine the temple treasury was at times in charge of a committee. The committee was not a merely receiving and disbursing body. It possessed also administrative powers, like the selling of the temple land on suitable conditions (No. 321 of Appendix B). The surplus in the temple treasury was in some cases utilised for special purposes either with the consent or at the instance of the local village assembly (No. 208 of Appendix B.) The temple bought and sold lands as necessary like any property owner and kept strict accounts of its assets and liabilities. There were cases of embezzlement and enquiry by royal commission in Chōla times and even subsequently. But there were also instances of honest management and accountancy. An inscription from Tirukkōyilūr in the South Arcot district (No. 327 of Appendix B) relates that the temple committee recovered from a Śrī-vaishṇava Brahman ten cows on the evidence of an entry in the temple accounts that his grandfather had received ten cows from a chief named Piridigaṅgaṉ for the purpose of supplying curds for Brahmans fed in a *maṭha*.

Its accounts.

Its historic value.

69. The temple, whenever necessary, farmed out or commuted its revenue (Nos. 204 of Appendix B) and leased out its lands perpetually to private individuals receiving reasonable advance payment and agreeing to receive a certain amount annually thereafter (Nos. 321 and 325 of Appendix B). It transferred at will, if necessary, the obligations previously set upon one class of people to another (No. 281 of Appendix B), while in a few other cases the communal maintenance of a charity was agreed upon in spite of odds (No. 263 of Appendix B). If necessary, again, the communal responsibility for the conduct of the charity could be discharged and the charity entrusted to an individual (No. 268 of Appendix B). The temple in the south, moreover, appears to have been treated in the past very much like a modern Registry office, but with greater chances of its records lasting for a longer time than at the present day. This must have been the spirit under which inscriptions previously engraved on temple walls were scrupulously re-engraved when the structure was rebuilt, under official supervision (Nos. 486 and 487 of Appendix B). It is to this habit of registration which has behind it a true business-like nature and historic instinct that the modern Research student owes so much of his accurate knowledge of the past and for which he cannot feel too thankful.

Ancient irrigation.

70. We have no clear idea of the ancient methods of irrigation and its maintenance. But inscriptions give bits of information which are interesting and useful to us in building up a connected idea in this respect. An inscription of the time of the

Ēripaṭṭi.

early Chōḷa king Madiraikoṇḍa Parakēsvarivarman (No. 206 of Appendix B) records the gift of some land by way of provision for the maintenance of the irrigation tank. The land was specially denoted on this account as *ēripaṭṭi*. On a later occasion land was given in recognition of services in connexion with the closing of breaches in the tank in the time of the Chōḷa king Kulōttuṅga-Chōḷa (III) at Teṉṉēri (No. 233 of Appendix C). No. 222 of Appendix C records that Ēṭṭūr Immaḍi Kumāra-Tātāchārya, a great religious scholar and philanthropist of the 17th century, personally laid the foundation stone for one of the twenty-three sluices of the tank in the same village which had breached on account of a cyclone and that these were built by him. The breaches were so serious that, the record says, the repairing work had baffled the attempts of all other people. It may be incidentally mentioned here that in a number of records copied in the Nellore district which belong to the later and post Vijayanagara periods, provision was made for the proper maintenance of irrigation tanks by levying contributions of grain at the rate of one *kuñcha* on every *puṭṭi* annually. The grain so collected was to be entirely and scrupulously spent upon the repairs and upkeep of the concerned tanks.

The *gaṇa* of the village.

The *Brahmasthāna.*

71. A few other minor points of interest culled incidentally from the records of this year are put down below. An inscription from Tiruvallam belonging to the reign of the Chōḷa king Rājarāja I states that the chief Mummaḍiśōḷa Pōśaṉ (Bhōja) as supervisor of the temple at Tiruvallam gave 600 *kuḻi* of land for the continuance of a charity founded previously by payment of some money into the hands of one of the *gaṇattār* (directors) of the village. The director's nephew or son-in-law who evidently succeeded him to his properties and rights did not continue to maintain the charity. No action seems to have been taken against him either by the supervisor or the other members of the *gaṇa* to which his uncle or father-in-law belonged. The *gaṇa* does not appear therefore to have had a joint existence or responsibility. What the relation of the *gaṇattār* was to the village assembly is not known. That its functions were of an executive nature is clear from the expression *āḷum gaṇattār* employed in inscriptions. The assembly of Uttamaśōḷa-chaturvēdimaṅgalam, which was an *agrahāra*, appears to have been a very close body consisting only of Brahmans possessing a high order of scholarship, culture and character (Nos. 240 and 241 of Appendix C). The meeting place of this assembly was known as the *Brahmasthāna*. It is interesting to observe from No. 230 of Appendix C that formerly there was a quarter in Kāñchīpuram called Vikramaśōḷapēṭṭai and from No. 403 of Appendix B that there was a street called Tirunāvukkaraśaṉ-tiruvīdi at Tiruvadi. So early as in the time of the Chōḷa king Uttama-Chōḷa dancing hall was in fashion in the temple and the structure built to serve the purpose of one such was called *nāṭakaśālai-maṇḍapam*. The fashion to call the pearl canopy used for the god Vishṇu in the temple at Tirukōyilūr (No. 350 of Appendix B) by the name Śaṭhagōpaṉ after the great Vaishṇava saint of that name is also noteworthy.